

A
TREATISE,
TOVCHING AN-
TICHRIST. 1233

*VVhencin, the Place, the Time, the Forme, the work-
men, the Vphoulders, the Proceeding; and lastly, the ru-
ine and overthrow of the Kingdome of Antichrist, is plainly
laid open out of the word of God: where also ma-
nie darke, and hard places both of Daniell
and the Reuelation are made manifest.*

*p. 104 105 106
By Lambert Daneus.*

Meete in these dayes to be considered, where-in, the king-
dome of the Beast is by force and trecherie sought to be reuined:
And published for the encouragement of thofe which ioyae in the
intended actions against the Spaniard and otherwise, for the fur-
*ther overthrow of Antichrist, and enlarging of Christ's
his kingdome, with the pure preaching and
sincere government of the same.*

Reuel. 18. 4.

Go out of her my people.

1. Cor. 10. 11.

These things were written to admonish vs,
Vpon whom the ends of the world are come.

LONDON,
*Imprinted by Thomas Orwin, for John
Porter, and Thomas Gubbin.*

1589.



14 3 06

To the Right Honorable his verie
good Lord, Sir Christopher Wraie; Knight,
Lord Cheife Iustice of England: a liberall be-
nefactour, and Worthie founder in Magda-
len Colledge in Cambride, Iohn Swan
wilsheth such condition, as hath
promise, both of this life,
and of the life to
come.



What may be thought meete to be
spoken in the behalfe of this
booke (right Honorable) I sup-
pose may bee found sufficient in
the preface ensuing made by the
Author himselfe, and addressed
vnto his Lord, the Lord Calimire. But what occa-
sions moued me vnto the translation of the worke
and to offer it to your Honour, it may perhaps bee
looked for that my selfe shoulde signifie. WWe haue
seene Antichrist euuen in this our Realme, (as well
as in many other places of Christendome) to haue
taken a notable, both fall and foyle. In so much as
who so had liued in the daies of the famous King
Henry the eyght. (WWhome it pleased God to vse
as the chiefest instrument to dismount the mon-
ster, and give him his deadly wound) to haue seene
then the zeale and forwardnes that was in the
Nobilitie, the painefulnes of the Cleargie, both by
pen and in pulpit, the triumphes and ioyfull accla-
mations

mations of the people, he would haue thought that neither Antichrist himselfe would euer haue looked back, with hope to haue set foote in amongst vs againe, nor that in the heart of any one true English-man (especially after so long a farewell) bee might finde any residence or fauourable entertainment. But (tantæ molis erit Romanam euertere gentem) it fell out otherwize. For not long after it appeared that it was an easier matter to hurle out the Pope then poperie at a fuddaine. In so much as one in a pretty pamphlet, intituled, The hunting of the Foxe, by the industry of such bounds as there he set on worke, and by print of the Beasts footing which in many corners he obserued, he descried, & withal cried out that the Foxe was still in the land. And as for our time, late, and that daungerous experience hath toulde vs (both in respect of Rome and Rhemes abroade, and of Jesuites and Seminarie Priests sent ouer unto vs, and of hollowharted and trayterous subiects fostered amongst vs, (who all haue made waie to this late cruell attempt of the Spanyards) that both the Pope himselfe hath long since cast more then a glauncing eye toward England, and that many amongst vs (yea such as haue bin borne in time of her Maiesties most happie Raigne) haue liked, and longed for that vnshapie

event

*Ould Doctor
Turner.

event of that vngratings aspect. But long may they looke in vaine as hetherto they haue done, by Gods mercifull prouidence ouer vs, and by the carefull gouernment of such as are our Magistrats. VVhose labour and watchfulnes as it becommeth eache christian (in loue of the Churche) to support and further by al such good meanes, as where-with God hath enabled him: So I being not able otherwize, haue endeououred hereby to do the best I maie; not for the helpe of the learned, who are able themselues to consult with the Author in the originall: but of such as to whom without such helpe this worke might seeme to bee a treasure hid in the ground. And they be the men that be most endaungered, as not being able to discerne the Beast though daily they see his footing before their face; and therefore had most need of a Mithridate to withstand his infection. And in my simple opinion, there is no one booke among many that hath bin penned of late to this purpose; w^{ch} more fitly, and effectually per-formeeth the same then t^t is doth, in thwarting the enterprise of the Rhemist, and cracking the credit of this Romish maister: which also might daunt the desperat attempts of his fauourites amongst vs, considering the Beast under whose banner they fight.

A 3

This

The Epistle.

This little labour of mine being finished, considering with my selfe the place which your Lordship sustaines to the seruice, and saftie of her Majesties person, hir country and common-weale; and good of the Churche: I was easely induced to presume to make offer of the same vnto your honour. And in so doing withall I conceaved hope, to compasse that whiche the Author himselfe affected in making his dedication vnto Prince Casimire, namely, that vnder your Lordships name and patronage, it may be the more willingly accepted, and the more safely passe through the handes of men. The whiche I beseeche your good Lordship in such fauourable sorte to accept as you did the former. The Lorde of Lords preserue your Lordship to see the happy and joyfull retурne of many a newe yere, and prosper your Honorable endeauours tending to the aduancement of his glorie and supplanting his, and her Majesties enemies, to the good of the Churche, the safety of the Realme, the furtherance of Religion, and learning, and your oþne endles comfort in Christ Jesus. Amen.

From the Colledg of Wye in Kent, the first of Ianuary. 1589.

Your Lordships most
bounden. John Sw. m.

To

To the famous and mightie Prince and
Lord, Iohn Casimire Countie Palantine of
the R H I N E, Duke of B A V E R &c. his
verie good Lord and Maister.
(* *)



Hereas in these our daies, (wherein the light of the glorious Goswell begins to reueue and spring a fresh) there be many poyncts called into controuersie: there is not among them any one (Most noble Prince) more difficult, or lesse agreed vpon by such as write, then that question which concerneth Antichrist. The knowledge whereof, although it be most necessarie, both for the vnderstanding of that truth which God himselfe hath reueiled, & exceeding profitable for the stae of the Church: yet in this poynct the opinions of the auncient Fathers, haue bene so variable and diuers, that we are almost altogether to seeke, what we are to follow and hould in this behalfe. And this diuersitie of theirs, came to passe by this meanes, partly, for that they liued in those dayes wherein all the marks and tokens of this Iniquitie, (the whiche notwithstanding the Spirit of God bewraied and poynted out beforehand) were not manifest, as not come to light (for as yet Antichrist was not come to his height, or perfection;) and partie also for that the minds of men were so fore-stalled by priuicide of an other matter, and so dazed, yea and blinded with the glorious shewe of the Sea of Rome: that they could neuer bee perswaded that such mischief could possibly ever rise from thence. And although in time by little and little, those foresaid tokens began to appeare and shew themselues, whereby that horrible Monster might be discerned; and withall although that Sea it selfe began now in that behalfe to bee suspected by manie: yet so great was the dreadfull power and authoritie of the Bishop of Rome, that they who had espied the light of the truth, durst not for their lynes mutter or speake the least word. For if they did, they were by and by not onlie condemned in the next Synods

The Authors Epistle.

Synods as *Scismaticks*, but also put to death by Magistrates as *Hereticks* more pestilent and haynous then any that euer liued. And so by meanes of feare and terrorre they held their tonges. Notwithstanding, in the tyme of our Auncestours, namele about the yeare 350. when *Leo* the first was Bishop of *Rome*: one *Hilaricus* Bishop of *Vienna* in *Fraunce*, did openlie gainsay the tyrrannie of the Roman Bishop which then began to aduaunce and enlarge it self. After that, about 400. yeares ago there arose one *Arnold* in *Italie*, surnamed *Brixianus*, who with strong arguments and vehement perswasions (for he was a man accompted for his time both learned and eloquent) handled plainelie, and vrged pithilie this poynct and that verie commonlie, publicklie and euen in the midſt of the Cittie of *Rome* itſelf: by which his labours and force of the truth, he moued manie indeed, but yet generallie he could not preuaile.

*So great a coyle i' was alwaies found,
To plucke the Romish Sea to ground.*

In ſo much as one *Bernardus Clareuallensis* (a man who otherwife ſtoode not ſo greatlie affected to the tirannie of the Romaine Bishop: yet by meanes that men in thofe dayes were generallie ſo bewirched with a reverend opinion of the Maiellie of that ſea:) tooke vpon him to tolle, and canuaſſe that censure of *Arnoldi*, althoſt it were moft true and iuft. And this auncient and receaued opinion touching the ſacred authoritie of the Bishop of *Rome*, contynewed many generations and was neuer in the meane tyme conſtroued by anie, ſane onlie the Grecke Bishops, and that but by a fewe of them. And in truthe therein the *Grecians* ſhewed themſelues to bee of a more free iudgement, and wiser diſpoſition then were our men, and the Bishop of the Latine Churches, for they (as appeareth by the writings of *Nilus* Bishop of *Tarſeſlonica*, an eloquent man) earnestly auouched that Antichrift was not onlie come, and ſeatid in the Church of God, but that the Bishop of *Rome* himſelf was the very partie, and this they enforced with ſuch pregnant and ſtrong proothes: as the beſt proctours that euer that ſea had, were neuer able as yet to ouerthrow. But as for the Westerne Bishops, they indeed diſagreed

The Authors Epistle.

diſagreed in this poynct, but not vpon anie good ground or ſetled iudgement, but only caried away by the pteiudice of commo custome: nay, they being deceiued by the great subtilitie of *Satan* (who now bega to worke the misterie of iniquitie as *Paul* had fore-tould) proceeded further, and gaue their helping hand to the ſpreding abroad of that pestilent infectio (the ſuppreſſion whereof it behoued each christian to haue endeuoured) and very busie and pettish they were in helping and vpholding it, and in putting Oyle as you would ſaie, to the fire. And ſo in proceſſe of tyme the ſaid Bishop of *Rome* became as big as ^a *Briareus* (as it is in the Prouerbe) who before was as little as a foolish *Leueret*. At firſt in verie deed, vnder the raigne of the *Henries*, and after of the *Fredericks*, Emperours of *Germanie* the Kingdome of Antichrift received great ſtrength and encroched vpon the conſciences of men of all fortes. For although euen from the daies of the Apoſtles themſelues, *Sathan* began to lay the foundation thereof, yet by reaſon of the bright thining light of the Gofpel, which in thofe dayes was kept in all integritie in the Churche, hee tooke repulſe, and ſo by meanes of the worke which GOD himſelf had (as it were) newly proclaimed and taken in hand he was inforced to be quiet & to defer his busines vnto ſome other tyme. Afterwards, looke what he had long ſince begon and ſomewhat brought forward hee found the meanes to fiſh and briug to perfeccion vnder the Raigne of *Constantinus*^b *Pogonatus*, an Emperour of *Constantinople*. Now *Sathan* being by the meanes and induſtrie of Antichrift (as it were his legate) once ſet ouer the Christian Church as it were in a Chaire of Estate: he nestled himſelf therein ſo ſure, that after it proued a thing almoſt impoſſible by any power or pollicie to remoue him thence: but (euen as the ſtrong armed man of whome Christ ſpeaketh in *Mathew*) looke how more vehemently he was auaulted by the valiant Souldiers of Christs Church *Arnold*, *Wickliffe*, *Husſe*, *Jerom of Prague*, and ſome moe ſuch like. So did he as busilie oppoſe againſt them moe wicked and vncleane ſpirits, as a ſupplie of fresh Souldiers in way of reſkew. For the pompe & power of Antichrift was maintained by ſuch men as were of as lewde a diſpoſition and of as

^a Monſtrous
Giant which
had a hundred
Armes.

^b Bearded or
which had a
great beard.

The Authors Epistle.

brazen faces as euer liued; and that not onlie long agoe: but euen of late in our dayes as by *Eckius, Faber, Cochley* and such other prating Jackes, of the like stampe, by whose toyle-some trauailes, mingled with cauills, coggis, and couzning trickes, the cause was a while cherished and vpheald. But God, the father of all mercies, in great compassion, pitying the estate of the world, vouchsafed in this old-age thereof to raise and send amongst vs the light of his gloriouse Gospel: the power whereof, is the onlie instrument to bring Antichrist vnderfoote. Therefore, he lightened the minds of our vnderstandings, displayed the foggie Mists of Antichristian darknes, and stirred vp his worthy seruaunts, as valiaunt Champions, to bruse and breake, to quell and kil the power of Antichrist. For in this quarraille wherein Antichrist was to be encountered, manie haue dealt with verie prosperous successe. As first and cheiflie *M. Luther*, and after him, (for let me speake it without the offence offsome, hee was not the last of the Prophets) *Hen. Bullinger, & Ralfe Gualter*: all which, were great and excellent men both for learning and godlines, and who of set purpose wrote treatises against Antichrist (as for *John Calvin, Thed. Beza, Ierom Zanchus*, verie worthie Captaines, and continual wretfllers with Antichrist: I purpose to pretermitt as also those more auntient fellowes, *Math. Parris, Mich. Cesennate, Io. de Poliaco, Militzius of Bohem*:) by whose learned writings the foundations of the Antichristian Kingdome, haue bin shaken, yea and shiuered.

Notwithstanding, seeing that there still remaine in the mindes of some, some rubbadge, and reliques of that old building, I also haue endeououred (most worthie Prince) according to my power, to scatter and set packing, into the pit of perpetual forgetfulnes those shreds and sheards, & that by the force of the mighty gunne of Gods holy word. For such is the nature of this quarrell and controuersie, that it requireth the helping hands of manie workmen: the state whereof is such, as by means of some darke places in the Scriptures it could not on a suddaine so throughlie bee seene into, but daylie more and more be cleared and made plaine. Againe, there haue of late started vp new Proctours, and Pettie-foggers

^c Note this and applice it to our time through out the booke.

The Authors Epistle.

gers to plead and prate in defence of this usurped tyrannie, I meane the *Iesuites* (a kinde of Droanes amon the *Monkes*, the vilest dreggs of all poperie, and as may be supposed, the last brood that the haemering head of Sathan hath to hatch:) who endeouour by might and maine, to make vp the breaches which their kingdome hath sustainted, Subtle workmen they are, who although they may feeme to counterfet the Syrens, yet in truth they are but *Jayes, & Magg-pier*: in life & practices drawing nere to the fish^d *Mugil*, & the fowle^e *Laru*. And being but yesterday skiped out of the Cock-boat, (arrogating to themselues the workes of other Monkes) are by & by with a mischeif mounted on Cock-horse. Now although these vpstart *Hucksters*, bring indeed nothing els, but the stale arguments, and as it were the foreworne and forelorne stiffe and baggage of the Papists, saue onlie that they haue disguised, painted and trickt it after the best fashion, & kepe a craking like *Parrats*, as if they were come from the farthest *Indies*: yet among the rude people, they are taken for marueilous men, and such as haue brought straunge, and that verie precious marchaundise. These fellowes taking themselues for the principall supporters of the Antichristian Kingdom, they vaunt and bragge it out lustelie, (as indeed they sweat sore, poore soules, in doing the best they can:) It is meete therfore that somewhat were said, to thwart their wilful and obstinate frowardnes especiallie if we consider the times and dayes wherein we live.

Now as for this my defence of the Kingdome of Christ against Antichrist himself and his whole frable, to the end it may be gladly accepted, and safelie passe through the hands of men, I cannot see (most gratious Prince) to whom I might better or vpon more iust occasions dedicate the same then vnto your honour. For from your verie cradle you haue bin so trained vp in godlie education by your woorthie Father *Frederick Countie Palantine and Prince Electour*, (a man of renowned, or more then Heroicall minde) and so indrid by God himself with such a kindlike and vertuous disposition: that you among manie maie iustlie be supposed to be borne and giuen, by GOD himselfe vnto his Church for the ouerthrow.

^d Mugill is a fish rauenous- and swift.

^e Larus, a bird that maketh a great noyse, hauing laid but a little.

The Authors Epistle.

throw of Antichrist what a protest enemy your selfe haue bin against the enimies of Christ (according to the example of David) both the former course of your life doth sufficiently declare, and the general speche of all the Godlie in Fraunce wil witness the same vnto al ages. For Fraunce thankfullie acknowledgeth you and your famous father (next vnto God) to be her Patrons, Reuengers, and such as enfranchised her into the libertie she enioyeth: and therefore she (that out of mine onlie mouth you may perceave the minds of al the rest which are godlilie affected) taketh this right heaulie, that she is not able to command and set out your excellencies de-serts towards her in such sorte as is meet. For what Oratour is able to frame any stile so statelie, but that it will seeme vno-worthie your vertuous deseruings. You being of such yong yeaeres, as wherein fewe, or none can tel what warr-fare mea-neth; (did take vpon you twise) for the name of Iesus Christ, and for the defence of his Church against Antichrist and his mighty confederacy: to leade an army with great difficulty and daunger into Fraunce: you, by the only brute and fame that went of you, did twise terrifie the power & hoste of the French-men, whose dreadfull force is knowne & felt in other nations. You haue twise procured peace among Nations, Countries, and Houles, for such as were exiles, and the freedome of the Gospel to Churches distressed. You to shut vp al in a word, haue restored vnto vs our liues, naine, that which is dearer to vs then life it-self, the light of the Gospele, the which in deepe dispaire, almoft wee neverlooked for.

The which great benefit, of vs al receiued from your High-nes, to the end I might in some measure, according to my hearts desire, commend vnto posteritie: and so leauie behind me some record of my thankfull minde for the same: I haue thought good in all humble and dutifull manner to offer vnto your Excellencie this simple worke. The

which I entirlie befeech your said Highnes
to take in good worth, Farewell, dated
the first day of Auguft, in the year
of this last age. 1576.

Your Highnes loyallie affected
Lanver Darnell.

*A Table of the Contents of
this booke.*

Two points to be graunted for the better handling of the discourse ensuing: touching Antichrist. cap. 1. pag. 1.

A double diuision of the disputation following, the one gene-rall, the other more particular. 2. 3.

The fore-telling of the comming of Antichrist was a famous pro-phetie and giuen out by manie. 3. 4.

Why it was requisite that the kingdome and state of Antichrist should be fore-tould. 4. 5.

That Anti. should not be one singular or particular man, but that by that name was signified a multitude of men, and a long succession: and further, Why Antichrist, is called an Apostata or back-slidcr. 5. 6.

Why the kingdome and state of Antichrist is called by the spirit of God indefinitelie or without limitation, an Apostasie. 6. 10.

Why Paule calleth Antichrist a man. 7. 12.

Why Antichrist is called the sonne of perdition, Apollion, the Beast, a Woman, and an Harlot. 8. 16.

Which Beast of those three that are mentioned in the Reuelation doth point us out Antichrist. 9. 23.

How & in what manner Anti. is said to fashion a new, & to reuine and set on foote the Image of the former Wounded Beast, that is the Ro-man Empire, seated in Italie, and seiled in Idolatrie. 10. 34.

Why Anti. is termed A'vt'xegos, (that is aduersarie to Christ) & not A'vt'egos (aduersarie to God) where also comparision is made (in some points) betweene the Doctrine of Christ or the Gospele, and the po-sitions of poperie. 11. 40.

Why Antichrist is called indefinitelie (or without limitation) a false Prophet, and (Papa) a Pope. 12. 48.

That Antichrist did herein especially vsurp the name of God, When he caused him-selfe to bee called the uniuersall Bishop of the Christian Church. 13. 50.

That Anti. did wickedly arrogate to himself, the power of God. 14. 53

Of the place where Antichrist should sit, where it is apparent, that neither Mahumet him-selfe, nor his accomplisces, bee the men whome the Scripture termeth Antichristes. 15. 56.

That Rome which is in Italie, & is repaired out of the dust & ruines of the old ouerthrone Citie: is the Seate or Chaire pointed it, and pain-

A table of the Contents.

red out by God himself, for Antichrist that should come. 16. 58.

In what respect the assemblies of the Papistes and of Antichrist are called the temple and Church of God: Wherein answer is made to many of their objections. 17. 67.

Of the time of the comming of Anti, and first that it is plainly to be gathered out of the Scriptures that he was not to be reuiled before the Romane Empire should begin to totter, and that the kingdome of Christ should by the preaching of the Gospel begin to growe & increase. 18. 73.

Whether Antichrist could come and settle himself before the Emperiall regiment of French-men were ended. 19. 78.

That the time of the comming of Anti, wherein he should seat, and settle himself in the Church, was by the spirit of God presicely set downe to be 666 yeres frō the time to this prophecie of Iohn was made knowne, the which terme of time did expire much about the raigne of Constantine (Pogonatus) the bearded, an Emperour of Cōstātinople. 20. 80.

That those thousand yeres after which it is said Satan should be loosed, cannot appertaine to the time of the comming of Antichrist. 21. 89.

That the practises which were used to frame and set vp the kingdome of Antichrist were diuellish an deceipfull. 22. 90.

That the Antichristian kingdome was to rise by little & little, & not at a suddaine, according to the fore-warning of the spirit of God. 23. 93.

That these three things were the chiefe and principall grounds of the kingdome of popery. First the diuers heresies that sprang vp in the church touching the natures & office of Christ. Secondis, the bitter bickerings that were among the Bishops: and thidrie the large bounties of Emperours and certaine other men (who both were able, and superstitiouslie bent) which they bestowed on the Church of Rome. 24. 97.

By what other degrees and occasions the authoritie of the Romane Bishop and kingdome of Antichrist was either sliue drawne forward, or stronglie established. 25. 101.

That the authoritie and power of Antichrist was at no time received, without the resstaunce & gaine-saying of some good Bishops. 26. 104.

Of the destruction and overthrow of the kingdome of Antichrist, which is to be brought to passe by the only breath of the Lordes mouth, and not by any power or strength of a fift, sixt, or seauenth Monarchie to be raised, or looked for. 27. 107.

What those ten Kings signifie which in the Reuelation are said should denoure and consume with fire the harlot and her flesh. 28. 111.

Whether

A table of the Contents.

Whether it be lawfull for Christians and such as professe the Gospell, to wage war with the Papistes, in purpose to overthrow the kingdome of Antichrist and to roote out his doctrine. 29. 117.

That the kingdome of Antichrist shall at the last be quite taken away by the last comming of Christ. 30. 121.

That the kingdome of Antichrist was to be broken and brought vnder foot by parts & pece-meale, & not at once, or in a short time. 31. 123.

That there is no corruption of Christian Religion prophecied of, which should succeede this kingdome of Antichrist. 32. eadem.

Whether besides the fourth and Roman Monarchie, there remaine any other, a fift, to be erected, Where a verie hard place of Daniell is expounded. 33. 125.

That the enlarging of the kingdome of Antichrist, was (in imitation of Christ) to be performed by these two meanes especiallie, namelie, the publike preaching of a kinde of Doctrine, and the vaunting shewe of diuers miracles. 34. 137.

Who be those three spirits whereof mention is made in the Reuelation, and are said to be the chiefe ministers of the Antichristian kingdome. 35. 140.

Why the miracles that were wrought, for the credit of the kingdome of Antichrist are termed by S. Paule, Lying Wonders. 36. 144.

That not euerie particular man which heretofore lined, or is yet a-liae, either, did or doth approue of the kindome of Antichriste: no not when it had preuailed and gotten the upper hand. 37. 147.

That only the reprobate and such as are forsaken of God, haue, and shall stifie and obstinacie stick to the kingdome of Anti. 38. 148.

What iust cause the Lord had to punish the world with this plague of blindenes, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word, went before this Antichristianitie. 39. 149.

An aunswere vnto three certaine principall arguments of the Papistes wherewith they would iustifie them-selues and approue this faide kingdome of Antichrist. 40. 153.

A proposition and position proouing, the Pope to be Antichristie. page. 157.

FINIS.

To the Reader.

THis I may protest (gentle reader) that touching the places of Scripture which I haue cited and interpreted out of Daniel and the Reuelation, my purpose was to offer them to the censure of other, and that I am not in mine opinion so resolut, or peremptory, that I wil not admit of other mens judgments which iump not herewith. Provided alwayes, that they containe nothing contrarie to the word of God, or disagreeing from the accomplishment or issie of things, the which in my mind, is the best interpretour of prophecies that can be.

Places of Scripture cited and by the way
expounded in this treatise.

Daniell.

| | |
|---|--|
| Chap. 2, verse 34. and 44. | cap. 18, pag. 74. |
| Chap. 7, verse 8. and 20. verse 13. | cap. 13, pag. 50. cap. 18, pag. 74. |
| Chap. 11, verse 40. 41. 42. 43. 44. 45. | cap. 33, pag. 125. 126. |

2. Theff.

Chap. 2, v. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. through out this booke.

Reuelation.

| | |
|---|--|
| Chap. 11, verse 7. | cap. 9, pag. 23. |
| Chap. 12, verse 3. verse 18. | cap. 9, pag. 23. cap. 7, pag. 13. |
| Chap. 13, verse 1. 2. 3. verse 11. verse 15. verse 18. | cap. 9, pag. 27. cap. 9, pag. 23. cap. 10, pag. 40. cap. 20, pag. 88. |
| Chap. 16, verse 13. 14. verse 16. | cap. 35, pag. 140. |
| Chap. 17, verse 9. verse 12, and 17. verse 16. | cap. 19, pag. 65. cap. 16, pag. 59. cap. 23, pag. 93. |
| Chap. 19, verse 20. | cap. 28, pag. 111. |
| Chap. 20, verse 2, and 7. | cap. 9, pag. 32. cap. 21, pag. 99. |

Two poynts to be graunted for the *better handling of the discourse* suing touching Antichrist.

The first Chapter.

Being purposed to intreate of Antichrist: I haue thought a good first to set downe the very words of S. Paule himselfe, wherein expresse he handleth this Argument. 2. Thes. 2. 3. 4. &c.

3. Let no man deceiue you by any meanes: for that daies (of Christ) shall not come, except there come a de-parting first: and that man of sinne be disclosed, even the sonne of perdition.
4. Which is an aduersarie and exalteth himselfe agaynst all that is called God, or that is worshipped: So that he doth set as God in the temple of God, showing himselfe that he is God.
5. Remembrye not, that when I was yet with you I tolde thee these things?
6. And now ye know what with-houldeth; that he might be reueiled in his time.
7. For the misterie of iniquitie doth alreadie worke: only he which with-houldeth, shall let; till he be taken out of the way.
8. And then shall that wicked man bee reueiled, whom the Lord shall consume with the spirit of his mouth, and shal abolish with the brightnes of his comming.
9. Euen him, whose comming is by the effectual working

A Treatise

of Sathan, with all power, and signes, and lying wonders.

- 10 And in all deceiuablenes of vnrighteousnes among them that perish, because they receiued not the loue of the trueth that they might be saued.
- 11 And therefore God shall send them strong delusion, that they shoule beleeue lies.
- 12 That all they shal bee damned which beleeue not the trueth, but had pleasure in vnrighteousnes.

Now addressing my selfe to the making plaine of this Scripture: I am to require that these two pointes be yeelded me: Ff. ch. 13. seeing this matter of conuersie is al sogether very obscure; it may be lawfull for me to touch the writings of the ancient Fathers, least if in so doubtful a question, I shoule seeme to rest only vpon mine own fancies, my speach and opinion shoule be the lesse regarded. But, if it be seeme to relie also vpon the iudgements of the Catholike writers, and to be approued by their censures: then both my wordes are like to haue the greater waight with them, and so shal I be cleared from all suspition of enuie: whereby otherwise I might bee suspected to bee carried in hatred and prejudice against the Pope, and Poperie.

Secondly I require, that seeing the Scripture is the best expositour of it selfe, and that those things here spoken of by Paule, receive great light out of the Revelation, where this point is more fully handled. It may likewise be permitted unto me to conserue some places thereof with this of Paule, and, but briefly to expound them, least if I shoule stand long vpon the interpretation of them, I shoule seeme to some, to be too tedious, and to ouer-reach the set limits of my purposed argument.

A double

against Antichrist.

A double diuision of the disputation following.
the one generall, the other more
particular.

The second Chapter.

A Nd whereas in this question or argument concerning Antichrist, there are thre things especially enquired after:

1. The one, touching the word, or name what it signifieth.
2. The other, concerning the thing, or the partie him selfe, what Antichrist is: This last, touching the thing or person, containeth many braunches to be considered of, as namely:
2. Who it is that shal be Antichrist, as, whether he shal be any one certaine or particular man, or divers and sundry men?
3. Wher, and from whence he shal arise?
4. Wher, or in what tyme, or age?
5. What manner a one touching the condicione of his person, or manner of his doctrine?
6. The meanes, or steps whereby he closely shal creape vp.
7. His power, whereby he shal be able to mainteine himselfe, and that in flourishing estate?
8. His workemen, and Abettours, what they are?
9. Who they ate on whome he shal exercise his power?
10. Lastly, after what manner he shal be destroyed?

So in the whole we haue tenne heads touching this treatise or argument; all which, Paule in this place hath briefly, but very pitchly unfolded. And in truth, even as in the kingdome of Christ the like heads both for the number and qualite of them are observed: so also touching Antichrist, it was meant that the same shoulde be bewrayed, and made knowne, both for the better forewarning and comfort of the Godly.

A Treatise,

The foretelling of the comming of Antichrist

was a famous Prophecy, and giuen out
by many.

The third Chapter.

Put first, some haue moued this doubt or question, whether this speach of Paule be to be accounted a propheticie and extraordinaire revelation from God, or only an aduise and plaine interpretation of the Scripture, whiche before had seuered (but vnewhat obscurely) that which Paule heere more plainerly deliuereth. For, as for Paule, we know he was an Apostle: and, as himselfe witnesseth, Apostles are in their functions and callings distinguished from Prophets, Ephe. 4. 11. Therefore some are of opinion, that this place of Paule, is but a graue and sound exposition of some other places of Scripture either out of Daniel cap. 7. & 11. or out of Math. 24. or Luke 21. But (in my judgement) it may more truly be attirned, that this place of Paule, as others such like, is a meere propheticie, and extraordinaire, as we knowe Paule had many such gifts giuen him. 1. Cor. 14. 2. Cor. 12. among which alio, the gift of prophesying is one, a piofe thereto, we haue 1. Tim. 4. 1. and in other places of his writings, we finde other notable and extraordinaire revelations, as namely, 1. Cor. 13. 21. And it maketh no matter, though the gifts of Apostleship and of propheticie, be seuerall and diuers: for this indeede is true, if we consider and weigh them by themselves, as they be in their owne natures: but notwithstanding
be

against Antichrist.

he fore-told both by Christ himselfe, and after by John in the Reuelation, in as much as it often commeth to passe, that many Prophets haue spoken of one and the same thing: For it is well spoken of Bernard, There was one spirit (saith he) that guided all the Prophets, although they fore-saw, and fore-shewed one thing at diuers times, in diuers maners, and with sundry signes.

Why it was requisite that the kingdome

and state of Antichrist should be
fore-soldie.

The fourth Chapter.

Paul hath in this word signified what it is that would after him, whiche he saith, that there shoud come a separation, or falling away: for by that word, he hath shide over the whole estate of the Church that should follow; and the whole power and effect of the kingdome of Antichrist. Doubtless it is a fearfull and horrible matter that Paule speakeith of, that the Church of God, which was planted by so great labours of so many Apostles and holy Patrikoles, and after watered with so much bloud of so many Martirs, should after by the force of Satan be overthowen, and brought to confusio[n]. The consideration whereof, can not but in the hearts of all the godly worke great griefe, as well such as liued before the accomplishment hereof, as such as liued after.

Whereupon some maruail, why it stode with the pleasure of the spirit of God, to fore-tell so much, seeing the knowledge thereof could not but greatly grieve the godly, and make the wicked more obstinate and insolent against the Church, when they shoud consider, that according to the word receiued, if thynke come to passe, that true doctrine shoud be troade and trampled vnder foote, alio that false doctrine shoud be

plausib; and publicely received. Whereunto I aunswere, that this was done and soe tolde in a double respect, both in regard of the godly, and vngodly.

In regard of the godly, first, that they shoulde not take offence when they shoulde see those things come to passe (which they knewe were soe tolde) and that by the will and iust judgement of God. Secondly, that they, or we, shoulde not therefore make the lesse accoupt of the Gospell as lesse gloriouse and heauenly, for that it shoulde come to passe that it shoulde be publicely, and in every place rearead, and that men shoulde universally and in besynges fall from the imbaracing of the same, therefore we see how in respect hereof this point of propheticie was requisite for the comfort of the godly, and stay of the Church.

And as for the wicked, it serues to tell them, that the wrath of God is then ready to be poures on their heads, when they shall see those things fulfilled, after which, the last judgement shalben, and their last destrucion shal immediatly issue. And therefore in those two respects, I hold Christ himselfe in the xij. of March, and the viij. of Octo. throughout the whole Reuelation, did plainly fore-tell, what shoulde befall the Church, regarding even the most wofull and dangerous condtions. So that no man is to thinke that this was vnsa-
godly, or unreasonably prophecied.

**That Antichrist should not be one singular or
particular man, but that by that name was
signified a multitudine of men, and a long suc-**

**cession. And further, why Antichrist is called heretike
and godly, or an Apostacie or back-sider. Heretike
is a heretic, a member of hereticall sects. Godly, back-sider
is a back-sider, regarding The fifti Chapter.**

THUS much being spoken, let vs in hand with the former place of Paule, wherein touching the words, there is some difficultie, or doubt. For our booke haue di-
fficultie.

ally the word *ἀποστασία* (that is, a defection) being a notone substantiue (or primitive) and which includeth more then one man: And yet Augustine readeth *ἀποστάτης*, a derivative, and which intendeth no moe then one, and therfore he translateth it, the Reneger, in his booke *De ciuitate Dei*; and 19. Chap. But all the Greeke, and most auntient copies agree, and the greeke interpretores themselues do reade it as we do *ἀποστασία*. Doubtlesse that erronius reading which Augustine followed, bled a great errour: for thereupon some haue in such sort interpreted this place, as if Paule had spoken of one onely man (whome he so pointed out, and named him only by the name of Antichrist) and not of a whole broode or body of a multitude. But both the meaning of Paule, reason it selfe, and the issue of things can in no wise admit this reading, or exposition. For Paule speakest not of any one man, but of a crewe clustered together, an assembly, and kinde of fraternitie of men agreed and swoyne together, in horible and blasphemous manner, against God himselfe. Therfore he blesseth the primitive word Apostacie: and after in the twelveth verse he unsoldesth himselfe, and speakest plainly in the pluaral number, That all they might be damned &c.

Agayne, reason it selfe infocteth, that it cannot bee understood of one man, but of a multitude and kingdome. For one, and the selfe-same man, cannot possiblie liue so many yeares, as there were betweene the daies of Paule, and the overthrow of the Romane Empyre, after which the very Antichrist was to come.

Lastly, the event hereof declareth that it is to be understood universallie of the estate of the Church & of the whole world, the which hath continued many ages, and as yet is in vse, and not of the life or age of any one man: For the life of one man (though he were of a great age) is but short, if it be compared with the time of this defection, which hath lasted now full out 900. yeares. And as touching this Apostacie, or falling away, it is a wofull or most miserable Estate, or condition of things, which shoulde take place in the world before the second comming

comming of Christ; wherein shold he not only a fearefull and iuemedie perſecution and slaughter of the Church; but also a killing, and almoſt a ſilencing and putting out of all Christianitie faith, from the face of the earth, becauſe that com-
monly, publickly, and in euery corner, a doctrine moſt falſe and
contrarie to the Gospell, ſhould bee admitted, approveth, and
published, and that in the midſt of the Church it ſelfe.

This exhortation of mine is warranted, firſt by the words
of Christ himſelfe Luk. 18.8. When the ſonne of man ſhall
come, do ye thinke, he ſhall finde faith vpon the earth?
And of Matth. 24.12. The loſe of many (whereby Faith in
that place is meane) ſhall exced goode. Therefore that miſe-
rable reſtade of the Church (name knowne vnto vs by the name
of Antichrift) doth bee to many, and conſerueth not one alone.
So alſo it is warranted by the Propheticie of Iohn in the Re-
velation Chap. 17.11. & 18.3. where ſo great and ſo farre
ſpreaſing power of this Apoftacie is in ſuch ſort deſcribed,
as that it is there ſtated he is Harlot, (that appoſite and con-
trarie to Christ) which with her poypon, and coypule doctrine,
ſhould infect the Kings and Rulers of the earth. Laſtly, it
is warranted by the 1. Iohn Cap. 2. ver. 18. where it is ap-
petant that the name of Antichrift is attributed to many.
Upon the which place Maister Caluyn wriſteth thus. Paule
(1. Thes. 2.1.) ſpouking of the Apoftacie, or falling away,
that ſhould inue platiſtic giveth it out, that it ſhould bee
abodie, or as you would ſay, a kingdome of defecction.

This being ſo, wee may from hence gather and conclude,
(and that upon an Antecedent (or thing gone before) that be-
fore the iuicommung of Christ this was to be fulfilled, name-
ly, that the Gospell ſhould bee preached vnto the face of the
earth; the Church generally enlarged and planted, and the
doctrine of ſaluation publickly received, the which our ſaviour
himſelfe ſo eſt Math. 26.13. did for mankinde.

But for the due and orderly handling of this poypot, let vs
ſee what this doth Apoftacie ſignifie. Apoftacie ſo, back-
ſtander and ouerthiraken and defaced among the haloueyers,

then

then they be among the Diuines. The Ciuitall lawe teameſh
that Souldier an Apoſtate, which ſlieth from his Campe, and
with-draweth himſelfe from the allegiance that he oweſh to
his Capitaine. So doth Modestinus the Lawyer wriſt [in L.
Defectores. D. de re milita:] for he termeth him a Runna-
gate, and Apoſtate Souldier, whiſh hath bee ſtraggling long
from his tents, althoſh after he be brought back agayne.

But among the Diuines [L. Apoſtata C. de Apoſtatis.]
Apoſtates are otherwife accompted: namely, ſuch as betray
and renounce their holiſt and Christianitie profeſſion once made
and received. On the other ſide, the Schole-men and Papifta
do yet make an other reckoning of Apoſtates, and deſcribe
them to bee ſuch as breake the rule and leaue the order of re-
ligion, the which with a bow they once tooke vpon them. But
doubtlesſe in this place of Paule which we haue now in hand,
he neither talketh of Militarie discipline, nor of Popiſh pro-
feſſions, which as yet were not hatched. Therefore the Apo-
ſtacie or defection that he ſpeaketh of here, muſt needes bee
underſtood either of a departing from the Christianitie, or
from ſubiection vnder the Empyre of Rome. And in deede
ſome haue underſtood it of the Romane Empyre, (as Lactan-
tius lib.7. cap.15. August. lib.20. De cincitate Dei. cap.19. Fe-
rom ad Algas. quæſt. 11.) which opinion how true it is, let vs
conſider. To ſpeak briefly in the poypot, this is my iudgement,
that this place of Paule cannot bee meant onliy of the
Empyre of Rome, and that in many reſpects. Firſt, Paule
intreatheth not in that place of earthly kingdomes, or chaunge
of Common wealthes, but deliuereth doctrine touching
Christianitie. Agayne, the iuie of the matter (which is the
best exhortation of this Propheticie that can be) doth ſhewe no-
thing. For the kingdome of Antichrift was not ſo much a with-
drawing of ſubiection from the Romane Empyre, as a deny-
ing of obedience vnto the word of God. Further, Damascen
(lib.4. cap.27. de orthodoxa ſide) maketh for me, affirming that
Antichrift ſhould come after that the doctrine of the Gospell
were once ſpread abroade. Laſtly, all the auncient Fathers,

then

D.

then

when once they affirme that Antichrist himselfe is alreadie come, by and by, for prooefe thereof, they make instance of the heresies which he maintaineth contrarie to sound doctrine, not mentioning any sedition or insurrection of the subiects against the sacred Maiestie of the Romane Emperour.

Therefore this Apostacie, which is the ground and pillar of the estate of Antichrist, is a back-sliding or departure from the true doctrine of Christianitie.

*UVWhy the kingdome and state of Antichrist is
by the Spirit of God, indefinitely, or without
limitation called an Apostacie.*

The sixt Chapter.

Now, whereas S. Paule tearmeth it by a generall warde Apostacie, he giueth vs thereby to understand, that this departing shoulde not fall out in one or two Churches only, but in the whole boorde (as it is called) of the uniuersall and visible Church. And therefore Paule speakeith without circumscription, for such indefinite speaches are aunswerable in quantitie to uniuersals, as the Logitians teache. And this is confirmed and made plaine by that in the Revelation, where the whiche is said to make dyuine with her poisoned cup, not only one Church or Province, but all the Kings, Nations, & inhabitants of the whole world. And yet not every particular man and member of the Church of God shall become a back-slader, (for God will alwaies keepe some unto himselfe, even in the midle of that generall defection, as he did the thousand in the dayes of Elijah, who were the true Church) but an incorporation (as you would say) a conspiracie, and the greater number of such as shoulde challenge unto themselves the name of the Church of God, shall depart from the faith of Christ, and shall betake them to a doctrine cleane contrarie thereto, and this to be done

done every where, openly, by common consent, and publike authoritie: the which we see to be done in Turkie, in Mahometisme, and in Popery. From hence therefore we may gather two points worthy the knowledge and observation: the first, that, that argument is not so strong and vnaunswerable to perswade the truth of any doctrine, which is taken from long continuance and tradition of our Elders. For whē once this generall defection shall have set in foote, how may a man then safely make this collection, This doctrine is true, and Apostolike, because it is publikely receiued, taught, and allowed commonly in every Congregation. For Paule hath said that it shoulde come to passe, that a doctrine contrarie to that of the Gospell shoulde be admitted, yea, and that with approbation, into the very Churches in every place, publikely. Indeede the auncient Writers were wont to vse this argument (of succession and consent:) and before this defection it was both a forcible, and sound kinde of prooefe: but now, it's nothing so. The second is, that a man can not rightly gather and conclude, that the true Church and true doctrine is there to be found, where there hath bin inviolably kept and obserued a continuall and orderly succession of persons. For seeing this defection was to take place and continue long in the very Church of God, even though many successions of persons and ages of men: how may a man hence gather and conclude substantially, that therefore the Church of God is to be found in the midle of these back-sliders, because that there are to be seene a continuall succession of persons, whereas those persons be the herie Apostates themselves.

Lastly, from thence may be obserued, that this is a false position in Popery, which notwithstanding the Schole-men maintaine with tooth, and nasse, namely, that the Church can not erre: nay, it is certaine that it can, and that not only one particular Church, or two, but many plentiful Congregations, yea, whole Countreies, and to make shote, the uniuersall Church it selfe, whose fall, the spirit of God fore-warned, and the event of issue thereof hath since verified.

Against all which offences, this is the only and omnisuffici-
ene remedie, to resort to the word of God, whereby the true
Church, true Doctrine, and true Palkours, are to be discerned
and seuered from the false and counterfaite: and thus haue
we hitherto considered why Antichrist is termed an Apostata.
For now my purpose was but briesly to prosecute this
point, intending afterwards to crosse this sea againe with
more full failes, hauing hitherto only wayed anchor, and
launched forth a little.

¶ *¶ By Paule calleth Antichrist
a man.*

The seauenth Chapter.

PAULE proceedeth further, and addeth, and that man of
sinne: heere he speakest directly and plainly of Anti-
christ: as first of his name, and then of his person, or of
his qualitie and doctrine. Touching his name, he tearmeth
him, The man of sinne, and Sonne of perdition. And heere
againe, that is called into question, whereof I haue alreadie
disputed, namely, where as Paule calleth Antichrist a man,
whether it be to be understande of any one priuate man that
should live in the world at some one time or other, or else of
the whole rabble of men in their successions, which in that
Apostacie should beare a swindge for many yeares, whome
Paule likeneth to a man, and so tearmeth it in the singular
nomber: although in truth it be a troupe and crewe, gathered
and compact together of many men, yea, of all the nations
& kingdomes of the world. In like manner as Paule, 1. Cor.
4. 1. by man in the singular nomber understandeth many,
which kinde of speache is vsuall and familiar to such as follow
the Hebrew phrase, the which Paule in his writings doth
greatly affect and imitate.

But withall, this is diligently to be obserued, which Da-
vid saith,

magis

magis affirmeth, namely, that Antichrist should not be one of
the Diuels that should take vpon him the flesh and substance
of man (even as our Sauiour tooke vnto him our humane
nature) although notwithstanding such as should become
Antichristes, should be possessed with a diuelish disposition, and
caried in enmity against God. Truth it is, the Papists will
haue it understande of one singular and priuate man, who one
day should liue and keepe a stirre, and further, that he should
arise out of the tribe of Dan: but in this their dotage, they
relie vpon no ground of Scripture, and therefore they are vn-
merte in this point to be dealt withall. Others there are (and
that learned men to) that are of opinion that this is to be un-
derstoode indeede of one man, but such an one, as among all
the route of Apostates, shoulde be the most peruerse, the chiese,
and ring-leader of all the rest: for (say they) there is one head
of the godly and faithfull, even Christ Iesus. And touching
the name of this one principall, & arch-Apostata: they thinke
it is as wel cōuerely insinuated in this place of Paule, as also
especially bewrayed in the 13. of the Reuelation, vers. 18.
Where the figures & letters of the said name are laid to make
up the number of 666. And (to say the truth) this opinion is
generally received, and seemeth to be somewhat likely. Unto
these points I will addresse mine answere. And first touching
the first. Although it be very true, that there is one principall
head of all the unfaithfull, yet he is not any particular & mor-
tall man (such as it appeareth Math. 24. that famous Anti-
christ shoulde be) but even Sathan himselfe, that old Serpent,
who also is called the Dragon. And as for the second opini-
on, me thinks it is weake and wauereth in it selfe, in as much
as that place of the Apocalypse, cap. 13, vers. 18, is wrongely
interpreted of any certaine name, title, or calling of any one
man: the letters whereof shoulde containe the number of 666.
For the Spirit of God in that place medleth not with the A-
rithmetical signification of letters, wherewith any word is
framed: but of the name and number of yeares wherein those
things shoulde be accomplished that are there spoken of. For

the Scripture never beth to deale in such manner of Secret, & foolish mystery by letters, which is but flat juggling of the Cabalists, and damned dotages of the Magicians: but, it beth to speake very plainly, when it fore-telleth of the comming of any, as namely, when it fore-sheweth the comming of Cyrus and Iosias, and that an hundred yeares before they came indeede. Wherefore looke what men are any where by the Spirit of God spoken of, they be mentioned vnder their platine, proper, and peculiar names, and not by such circumstance of words: as, Cyrus, Iosias, Iesus Christ &c. as I said before. And to the end we may the better see into the matter, let vs examine the words of the text it selfe, Revel. 13. vers. 18. Heere is wisedome. Let him that hath vnderstanding, count the nomber of the Beast, for it is the nomber of a man, and his nomber is sixe hundred threescore and sixe.

Now I would demand of what tongue, or language that word or name shoule be, the letters whereof must be searched after, whether it shoule be an Hebrew, Greeke or Latin word: for (as August. affirmeth, lib. 12. de Genesi ad literam) these three languages were alwaies accoumpted principall among al men. Truely they that first brought vp that interpretation, whereof I speake (as namely Irenaeus lib. 5.) do even falter in the matter, and labour their wittes in devising any one word, whose letters would amount vnto the number of 666. And yet Eusebius (lib. 5. hist. cap. 8.) followeth that which he saw Irenaeus to haue set downe before him: I could my selfe devise many such wordes, but it would bee to no purpose. For this name *Claudius Ruber*, containes the like number that these do, *Italica*, *Ecclesia*, & *Teitan*: the which neuerthelesse Irenaeus thinketh shoulde be the very nomes of this egregious Antichrist. Agapie, the ancient writers before y daies of Irenaeus fetching the matter out of the Greeke, affirme: that this word *λαταρεως*, and these two *ιταλικα* *καινοτοι* shoulde be meant, which shoulde make vp the number 666, namely the letter *λ*: to signifie 30, *α*: 1, *τ*: 300, *ι*: 5, *ι*: 10, *λ*: 50, *ο*: 70: *ς*: 200.

ς: 200. For these numbers being added together amount vnto 666. And that somme also is contained in the two other words, according to the Greekish manner of supputation or numbering by letters, *ι*: 10, *τ*: 300, *α*: 1, *λ*: 30, *ι*: 10, *κ*: 20, *ο*: 1, *η*: 5, *υ*: 20, *η*: 30, *η*: 8, *ο*: 200, *ι*: 10, *α*: 1. All which likewise being put together make 666. And no doubt but the truch of the thing, had and fostered this opinion in them. For in the Italian Church (the head whereof the Citie of Rome alwaies was) they satwe before their eyes, that the very kingdome of Antichrist began then to be reiecte, and so by such beginnings as then appeared, the Spirit of GOD guided those god men to fore-see and fore-shew, that there also in time it would grow to his height and perfection. And as touching *Irenaeus* himselfe, he rather thought that the word *τετρα*, shoulde bee the proper name of Antichrist. Hereunto may bee adder the Hebrew word *Romach*: which signifieth a Romain: whereof the letter *ר*: signifieth (in their manner of numbering also) 200, *ו*: 6, *מ*: 40, *ח*: 10, *ך*: 10, *ח*: 400. But these are but quiddities: and come not neare the true expostion of that place of the Apoc. which I alleadged: the which that wee may attaine vnto, wee must make recourse vnto the holie Scriptures, and vnto such like places as this is, as namely vnto that of Daniell, cap. 7. where not only one particular man, but a whole and vnuersall state of a kingdome, is set forth vnder the name and shape of a Beast, as here of a man. So the kingdome and all the Kings of Persia are shadowed vnder the figure of one Beare: of the Macedonians vnder the shape of a Leopard. So also all such as shoulde bee the principalles and hold the helme (as you would say) in that Apocatlie, are resembled by the name of a Beast in the singular number. Whereby it appeareth, that this place of the Apoc. is to be referred vnto the whole manner and continuance of a certaine succession, and not vnto any one man. Lastly, it is not to bee doubted but that by these wordes (the man of sinne, &c.) the prerogatives and Potentates in this Apocatlie are pouinted out.

Thus

What the true and proper meaning is of this place (of the Revel. touching the number of 666.) I will hereafter discusse, when I come to take of the time which the Spirit of God did set before the coming of Antichrist.

Now the purpose of Paule in setting of him out in this place with such ouglie and fearefull names: was to the end, that all men shold the more readilie, ffe from him, and that the godlie and faichfull ones, shold euen tremble to heare the very name of him.

VVhy Antichrist is called the sonne of perdition, Apollion, the Beast, a Woman, and an Harlot.

The eight Chapter.

But there are other termes giuen also, vntp Antichrist in the Scripture: which are likewise of vs to be obserued. As first Paule calls him, The child of perdition: and, the man of sinne: that is, a most wicked and lewd man, according to the Hebrew speach (even as Iudas, the betrayer of our Sauiour, is called the lost child (John 17.12.) And therefore, he that shold sit as chiefe in that Apostacie being described rather by his properties, then by a proper name, is called a most wicked, and cursed knaile. And in this respect it skilleth not, though all of vs, euen the faichfull themselves are called the children of wrath & sonnes of disobedience. Ephes. 2.3. & 5.16. For that is true in deed: But here Paule speakeith of a certaine sect of miscreants more pernicious and damnable then all the rest, of a more reprobate mind and despightfull agaist the truth: and therefore more detestable for impietie and mischief: The which tankred crew he therefore termeth the man of sinne, and reprobation. And surely it is well noted of D. Gualter, that Antichrist is called the sonne of destruction, both in the active, and passive signification, for that he both destroyeth others, and is destroyed himselfe:

himselfe: whereupon in an other place he is called *Apollyon*, (as namely Apoc. 9.12.) because he is the autho^r of all pestilente infection, and destruction both of bodie and soule. Therefore he is well termed by Paule, The sonne of perdition, whom the Spirit of God calleth *Aπολλυαν*, destroyed, or destroying.

And although he be in other places commonly called by others, Antichrist, (as in the 1. of Iohn, & 4.) yet it seemeth that Paule made choyse rather thus to describe him for two respects, first, because that manner of expressing him, carieith with it a greater vehemensie, and representeth more effectually his detestable wickednesse and blasphemie, when he is sayd to bee a most vyle and abominable wretched. Secondly, because, that by this meanes, we are better directed in judgement, of what kinde of Antichrist to understand this place. For (as Origen sayth vpon *Matt. Hom. 30.*) the name of Antichrist is generall and pertaines to many: but here, one of them only is meant, the worst, the most mischeuous, and horribile: so that hereby he is pounted and paynted out, who among all the other Antichristes shold bee the captaine and chiefe Antichrist.

Furthermore, the same Antichrist is also called a Beast, and an Whore (Reuelation 17. & 18.) And it maketh no matter though he bee termed there of Iohn by the name of a Beast and Harlot, and here of Paule, by the name of a Man. For here in this place I take it, that his kinde, and nature is signified, and there, by the names of Beast, and Harlot, that his maners, and disposition are layd open. And therefore this estate, or body of this Apostacie, together with the head and principall member of the same, is in the Scripture, especially compared unto these three things.

To a Beast, in respect of crueltie, and blockish ignorance.

To a Woman, in regard of courteousnesse, haughtinesse, and weaknes of minde.

To an Harlot, for their dissolute manners: and chieflie their Idolatrie, which is the greatest kinde of whoredome

E, that

that the Scripture speakest of.

And touching the crueltie of this kingdome: *Lactantius* (lib.7.) tellet, that it shal bee exceeding great, writing thus of Antichrist (cap. 17.) That shal bee a time (saphir he) wherein Justice shal bee troden vnder foote, and Innocencie contened, wherein the wicked shal cruelly prea vpon the godlie, all things shal bee confounded and turned vp-side downe agaynst law and nature. And this saying of *Lactantius* agreeeth stily with that of the Reuel. (cap. 17.6.) where Antichrist is sayd to bee that Harlot, that is made monken with the blouy of Martyrs, and Sanctes of God. Whereby appeareth that Antichrist shal (as he doth) alwaies raise bloudy persecutions against þ faithful. *Christost.* (Hom. 40. on Math.) Affirmeth no lesse, now touching this lesse, now touching this matter of persecution, when, or by whome was it euer more practised, then it hath bin, and stil is, by the Bishop of Rome, and that whole retinew? And let this suffice byeslie, to be spoken of the crueltie of this generation. Concerning the ignorance of it: I finde it thus written in a booke, intituled, *De Antichristo*, and attributed unto *Austin*: The kingdome of Antichrist shal be furnished with Magicians, Witches, Southsayers and Inchaunters, which shall teach, and persuade with all manner of impietie, falsehood, and detestable practises.

And where (I pray) may this be found more verified, than among the Papistes, and in the kingdome of Poperie. And sure the Popish Clergie (which is the mayne piller of this State and Apostacie) being described by Peter in his 2. Epist. cap. 2. l. 1. & 1. It is said there to be a kind of hyuyl Beastes, which despise that they know not, and which alwaies forsake the right way. And, experience it selfe hath shewed it; that they are as great lubberly doles, as euer lived, in so much as their Monkies were accoumpted great Clerkes, and pyncipall Doctors among them: and yet among themselves, this Popistē began (speaking of a Dunce) As great a Moame as a Monke.

As for the couetousnes of that order and kinde of people, I neede not speake much of it, being the case is so cleare. For Peter in the place before alleadged vers. 14. They haue hearts exercised with couetousnes. And in the 18. of the Reuel. vers. 3. They are called Merchaunts. *Bernard*, who bare as much fauour as myght bee to his *Eugenius*, and after hym *Innocentius* the 2. yet (treating of the Psalme which beginneth, Who so dwelleth:) he speakest on this maner of these Popish professours. The dignities and promotions of the Church, are sought after for filthie lucre sake, and to keepe reuell route withal, and for these roumes, & their reuenues, they labour, and contend in very shamelesse manner. *Agapie*, in his Sermon of the conuersion of Paule, intreating directly, and plainly of the government of the Church, vnder the Bishop of Rome, at last he flatly determineth of hym in this sorte, He is the very Antichrist. *Agapie*, vpon the Canticles, Sermon 33. (that I prosecute not many places of this Authour touching this point) he vseth the very same speach, and assertion. Further, what shal we thinke of that famous Epistole of the Church of Leodium agaynst *Pachall* the 2. which is extant in the 2. Tome of the Councils: doth it not adde great testimonie and credit in this behalfe? The words whereof are these. Wee do vtterly dislike those Legates, a *Latere*, sent from the Pope, that runne prolling aboue to scrape up pence, and fill their bagges, as in the daies of *Zosimus*, *Celestine*, and *Boniface*, the Counsells of Affricke approued. For (that we may iudge them by their fruities) there infusid by their meanes no amendment of manners, but oppression of men and spoyle of Gods Church.

Touching the matter of Haughtinesse, or Ambition: where hit at the world was it euer greater? Surely Peter (2. Pet. 2.) reprocheth, and taileth this crew of Clergie men with the note of extreme insolencie, as men who set not a button by lawfull Magistrates. And seeing the Man of Rome maketh open challenge, that himselfe is set aboue all Kingdomes, and

Rings in the world (as did Leo the 12. in a Bull, and *Preface*, beginning *Concordat*: And Boniface the 8. upon a day of *Indulie*, causing to be carried before him in the sight of the people a Key and a *Swoop*:) what could bee more plainlie and fitly spoken, then to compare both Antichrist himselfe & his whole Hierarchie, vnto the weake and impotent affection of a siclie woman. All the world knowes (and the thing it selfe shewes no lesse) what often and bitter contentions and bickerings haue been raised, about the getting of the triple Crowne. And indeede *Austin* himselfe, even in his daies obserued no lesse, (as he reporteth in his 6. Booke agaynst *Julian* cap. 4.) yea very heathen men haue obserued & recorded the same in wittings, as namely *Ammianus. Marcellinus of Pope Damasus. Agapie. Bernard* vpon the *Canticles* (*Sermon 33.*) speakeing of that stately State, and of those that were preeminent in it: There are arisen (sayth he) vaine men, itching after renoune and glorie, and faine they would become somebody, and procure themselues a name. And lastly, in his 4. Booke *De Consideratione vnto Eugenius the Pope*, after he hath described and detested, the pride and pompe of the Bishops of Rome: at last hee shutteth vp the matter in these words, *Herein* (sayth he) thou shewest thy selfe to have succeeded not Peter, but Constantine: Peter is he, who neuer knew what belonged to such solemne shewing himselfe abroad in braueries of precious stones, or silkes, or golde, or riding vpon a white palfrey, or being guarded with a troupe of tall fellowes, or inuironed with a companie of ruffling seruving-men. But to say the truth, *Bernard* speakeith sparingly to compare the Bishop to *Constantine*, he shoulde rather haue named *Dioclesian*, (that cruell tyran) or *Caligula*, both which by meanes of their pretious and glorieous attire, woulde needes bee accompted and reuerenced as Gods. *Agapie. Hilarius* (*contra Auxent*) speaking of the state of Antichrist. These fellowes (sayth he) do ambitiously affect the countenance and maiestall port of the Secular power, and so thinke to vphold the flourishing estate of

of the Church by a shewe of worldly pompe. And lastly he saith: They make great accompt of this, to be greatly accompted of in the world. All this he speakeith of Antichrist. And I pray what was more vsuall, or common to be scene in the Papacie, than the practise hereof? Or what was there euer more pust vp and insolent, then that route of the Romish rabble? Insomuch as the Bishop of Rome decreed, and establisched it, that his Cardinals shoulde take the upper hand of Kings themselues: which is evident to be scene in their Clemencies. And thus much of their Ambition.

As concerning their Idolatrie, the penne of every wicke is plentifull in shewing how outragious it shoulde be in the kingdome of Antichrist, *Austin* in his treatise *De Antichristo*, He shall reuive (sayth he) the worshipping of Deuils: he shall set vp and magnifie the wicked, and shall violate, and reiect the lawe of the Gospell. And all these things (sayth he) shall he do in the midste of the Church. Whereupon it is that in many places of the Reuel, as cap. 17. & 18. The Kings of the earth are said to commit fornication with the Harlot: which is to be referred vnto the matter of Idolatrie. But what, and where was ther euer Idolatrie so grosse and apparant, as was, and is, in Poperye?

As concerning their riot and licentious behaviour, there was no want of that to be found in that kingdome, and that in the very bosome of the Church: by occasion whereof, it is said, *Reuel. 18.9.* that the kings and nations of the earth, did not only commit whoredome, but also liued with her in licentious wantonnesse: *seculares, dreyched & drown*ed in all manner of pleasures, as Paule speakeith of wanton *Widdowes* *1.Tim. 5.11.* This losenesse of life is both common, and commended among the very Bishops, and Priests, and other Prelates of the popish Clergy: the which also bega not of late to be espied, but such as liued above 400. yeaeres ago, (as namely *Bernard*) bewayed, and bewailed it often, and that in vehement manner, (as in his 5. booke *De considerat.* and vpon the *Canticles*, *Sermon 33.*) the which

place, because it expresseth, as it were in colours, the loose behaviours of the Romish Prelates, I haue thought good to exemplifie it word, for word. They beare out themselves (saith he) in an honorable port, with the goods of the Church, whereunto notwithstanding themselves bring no credit, or worship at all. Hence, commeth that whorish tricking, that Stage-like attire, that Prince-like pompe, whch daily we see in them! Hence, proceedes the golde that they vse in their bridles, saddles, and spurres: in so much, as their spurres are more glittering then their Alters. Hence, came their stately tables, their varietie of dishes, and quaffing cups: hence issiued their ionketing bankets, their dronkennes, and surfaictes: hence, followed their Viols, Harpes, and Shawmes: hence, flowed their Cellars, and Pantries, so stuffed with wines, and viands of all sorts: hence gat they their Lee-pots, & painting boxes: and hence, had they their purses so wel lined with coine: sye vpon it? such men they will needes be, and yet they are our great maisters in Israel, as Deanes, Archdeacons, Bishops, and Archbishops. These works of theirs are little inferiour vnto that filthines, which they commit in darknesse. And lastly, he addeth these words, For, he is the very Antichrist. Let any that list, peruse the whole place, as also the said Fathers Epistle unto Eugenius: and againe, let him reade the little booke of *Nicholus de Clemencis*, wherein, he complaineth of all the orders of the Papacie: And lastly, *Petrus de Vinea*, in his Epistles: To conclude, let him reade, and obserue what *Platina* himselfe (who otherwise for the most part sheweth himselfe the Popes claw-backe) wryteth of these matters in many places, but especially what he reporteth of *Santosius* in the life of *Dionisius* the first, where he sheweth that never was there seene, or heard of more rethlesse, and lewde behaviour, then was found in the pontificall, and Romish minions. *Jerome* also in his Prologue, *De spiritu sancto*, confirmes this same, where he taemeth Rome, Babilon, and that purple coloured whare, spoken of in the Reuelation.

Therefore

Therefore to conclude, seeing this place of Paule is not to be vnderstoode of any one man, but of the whole bodie, and order of Apostates, which should succeede, and last for many ages, boasting it selfe vnder the name of the Church: it may now easily be discerned, who be the men, and what corporacion, or state that is, whereof Paule in this place fore-warned: and no man can doubt (except such as are wilfully blind) that the Papists are they.

VVhich Beast of those three, that are mentioned in the Reuelation, doth point vs out Antichrist.

The ninth Chapter.



He whiche that it may yet more plainlye apeare, let vs see which beast it is vnder whose shape or figure Antichrist is expresse and shewed vnto vs in the Apocalypse. And first, it is manifest out of Daniell, that by the name of a beast, a certayne state, or condition of things is signified, Cap. 7, and 8. Now the Beasts that are mentioned in the Reuelation, are in number thre, (besides the Dragon himselfe, who is the Diuell (as the Angell there expoundeth it) the facher and begetter of those other thre Beasts.) The first whereof is that which there is said, to come vp out of the bottomlesse pit, and is not otherwise described vnto vs by any expresse shewe or shape, Reuel. 11. 7. & 17. 8. The second is that which commeth vp out of the Sea, and is there likened vnto many beasts, as vnto a Leopard, a Beare, and a Lyon: which also is there described to haue seauen heads, and ten hornes, euen as his graundfoure the Dragon had, Cap. 13. 1, & 12. 3. The third is that, which is there said to be like vnto the second, but haung two hornes like vnto the hornes of the Lambe, and this to rise out of the earth, Cap. 13. 11. And vnto this Beast in other

other places, is added, as a companion, a falle Prophet, by whose helpe the Beast can worke many things, and is maintained in flourishing state; whose father also the Dragon is said to be, Cap. 16. 13. & 19. 20.

Concerning the first Beast mentioned in the 11. Chapter, it is all one with the third, as we may perceiue by the effects of them both. For by either of these Beasts, one, and the selfe-same order and state of men is signified, which was hatched by the Dragon their Sire, and uphelte and maintained by the same falle Prophet. But, in the said 11. Chapter there is first briefly and in generall that set downe, which after in more particuler, & plentiful manner is described, where the beginning, the end, the drift, practise, and purpose thereof is displayed, that so we might take the deeper knowledge of it, Cap. 13. & 17. And it is all one, to rise out of the earth, and out of the bottomesse pit: for the pit in the Scripture, is said to be under the earth: but yet he is said to rise out of the pit, and out of the earth, in divers respects. For this Beast is said to rise out of the earth, in respect heresie, for that they that should sway, and rule this state and kingdome, should rise of the riserette, and skomme of the people. Againe, he is said to rise out of the pit, because those rascals brewe, & breathe out nothing else, but that, that is dogged, doggishill-like, and diuellish, and flat opposite to God, and godlinesse. Therefore in regard of the base condition of those, by whom this government is managed, this Beast and this kingdome is said to rise out of the earth, that is, of the verie earthly people. For, for the most part, such are the Cardinals of Rome, and such others as are crept into the Prelacie, and Prelacie in the Kingdome of Popery. And in regard of their precepis, rules, and boordre, the same Beast, and this order of men, is said to rise out of the pit, that is, out of Hell, for that it sauoureth, teacheth, followeth, and enuioeth nothing but diuelishnes, that is (as the Spirit of God teacheth, Reuel. 2. 24.) the deepenes of Satan, and out of doubt such is the doctrine of Popery. Therefor the first, & second Beast is all one, but herein is the difference,

ference, that the description of the first being but rudeley or confusedly at first set downe, is after distinctly handled and laide open, that so we might the more easily take knowledge of it. So it is also in Daniell, (with whome the Revelation is principally to be compared, both in respect of the order by them both obserued, and of their stile or manner of writing,) where, after the Prophet had in vision seen the 4. Monarchs, and so briesly set downe Cap. 7. these things which made for the comfort of the Church, and were to be obserued in the two latter Monarchs: afterwards he rippeth by the same matter againe, and handleth it more distinctly and generally, Cap. 10. 11. and as there, so here, there are two Chapters interlaced betwene the first generall propounding, and the last more particuler handling of those matters. Wherefore seeing the first and the third Beast signifie all one thing: the question is only of the second, whether by it rather then by the third, Antichrist is portraited, of whome, Paule in this place speakeh. Truly, that I may speake my mind briesly in this behalfe, I thinke, that by this second Beast, mentioned Apoc. 13. 1. is signified evidently the Romane Empire, being Idolatrous, such as it was, while the Emperours had their residence in Rome, before they remoued their seat to Constantinople. For that Romane Empire, together with the succession of the Gouernours in the same, is portraited out unto vs vnder the type of seauen heads, and ten hornes. But these ten were after abridged and brought unto two: for afterwards there were but two hornes of the Romane Empire, that is, two Princes seates, or places of residencie; whereof the first and most auncient was at Rome in Italie, the second and latter at *Bizantium*, otherwise called *Constantinople* in *Thracia*, whether Constantine the Great translated his mansion or abiding place: whereupon it came to passe, that both in generall Counsels, and in the Decrees of Emperours, mention is of two Romes: one, the olde, which is the true Rome, built by Romulus: the other, the new, which is *Constantinople*, which also began to halde by the head, by vertue of the priuiledges & prerogative

of olde Rome. But betweene these two hornes of this one, and the same Romane Empire, this was the difference, which also is of vs diligently to be obserued, that so long as the horne (or seate) was in *Italie*, the Romane Emperours were Idolatours, and their Decrees and Constitutions blasphemous against God. But after time, the said Emperours began to be Christians, which began in Constantine the great, (for whereas some writers affirme of Phillip, whome Decius strowne, that he imbraced the Gospell, certaine it is, that he would be a Christian no otherwise but couerly, and not by publike profession) then I say first of all, and by and by vpon the necke of it, this same Romane Empire was translated from *Italie*, and old *Rome* into *Thrace*, and therein vnto *Constantinople*. For that this shold so come to passe, the Spirite of God in the Apoc. had fore-shewed, as after we shall declare. But yet I graunte that Constantine had no regard vnto that Prophecie, when he remoued at first from *Rome*, to *Bizantium*, and there settled his Imperiall Hallaice, but he respected only a more commodious government of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the *Parthians*, and *Persians*. For *Constantinople* did seeme to be so situated (whereas otherwise Constantine had once thought to haue settled else-where) as that it was as you would say the nauell or midst vnto the whole Romane iurisdiction, which as we knowe, spread it selfe farre and neare: and yet it could not possibly otherwise fall out, because that so the Romane Empire might become double-headed, and haue those two hornes which God before had reuised. So the prouidence of God guided this whole enterpris of Constantine, and so fulfilled what him-selfe had decreed. And resuching this deuision of the Romane Empire into these two heads and hornes, it is warrantted out of the Reuel. 13. 11, and Zech. 4. 8. and this is the very true interpretation of that Prophecie, where it is said, that the Beast had two hornes. And heare let this be obserued, that hereafter I will coumpt & call that the first Beast, which in my for-

mer deuision and exposition I made the second, and againe, I will teareme that the second, which before I called the third: for that head of the first Beast which appeared to be hurt and wounded deadly, was indeede one of the seauen before spoken of. But that those seauen were in the end reduced vnto two onyl, it appeareth heereby, for that the second Beast, which before we called the third, and which conuayed vnto her selfe all the powre that the former had, is sayd to haue only two hornes, Cap. 13. 1. And it may not seeme strange, that in this second Beast I interpret otherwise of the signification of hornes, then I did in the former. For there by hornes were specified the persons of Kings, as afterward shall appear, because it is added, that those hornes had Diademes, or Crownes on them. But as for the hornes of the second Beast, they rather note a State, then any persons, because that these hornes are said to resemble the likenesse of the Lambe, so that they signifie an estate or qualitie of a Kingdome. To conclude, this interpretation is to be held, as a principall ground, for the better understanding of many places in the Reuelation, whereunto we shall a great deale more easily see, if we shall obserue this distinction or deuision of this Romane Empire into two imperiall heads. Let vs therefore fall in hand with the exposition of the place of the Reuelation, Cap. 13. 1. 2. 3. the wordes whereof are these.

1. Then I sawe a Beast rising out of the Sea hauing seauen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemie.
2. And this Beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lion: and the Dragon gaue vnto him his power, and his throne, and great authoritie.
3. And I sawe one of his heads as it were wounded to death: but his deadly wound was healed: And all the world wondred and followed the Beast.

The ten Kings that are spoken of in this place, are to bee

coumpted from that time wherein, and from that Emperour vnder whom this Propheticie was written. And that was *Domitian*, the sonne of *Vespasian*. In which accompt, notwithstanding, all they are not to be reckoned for Emperours and Kings, who succeeded in the Emprise. For, as for some of them, they were never approued, but refused both by the Senate and people of Rome. Some agayne did scarle take a taste as it were of the pleasure and pompe of the Emprise they liued so short a time. Therefore they only are to bee reckoned in this Catalogue of ten Kings, who both entred with publike consent of al the orders, and continued in the gouernment the space of some yeres. And lastly, whereas any two of them did raigne together, there they both are to be accompted but for one King, and the Kingdome to bee ascribed unto him that was first in place. Wherefore, these be they which seeme to me to be the ten Kings, and to be understood by that place.

- 1 *Trajan* the Emperour who ruled, by the consent of all the people, yeares 20.
- 2 *Elius Adrianus*, liked, and loued of all, raigne 21.
- 3 *Antonius Boionius*, boyn at Nimmes in Fraunce surnamed *Pius*. 23.
- 4 *M. Antonius Philosophus*, together with his brother *L. Verus*. 18.
- 5 *Commodus*, the sonne of *Philosophus*, ruled alone. 13.
- 6 *Septimus Severus Afer* (for *Elius Pertinax* and *Didius Julianus*, did scarcely or rather not at all enter upon the Emprise, neither were they euer admitted as Emperours, either by the Senate or Souldiers; but) this *Septimus* raigne, yeares 18.
- 7 *Alexander Severus*: for his son *Antonius Caracalla*, he was admitted into the government by his Father *Severus*, while he yet liued, so that he was but a copartener, and one that held out the course of his fathers Kingdome. And touching *Heligabulus*, he raigne but two yeares, scarcely knowne in the meane time, either to the

Senat

Senate or to the Provinces. Agayne, his gouernment is to be ascribed unto the yeares of his *Alexander*, who began his rule even in the daies of *Heligabulus*. And lastly concerning *Macrinus*, who was the next, he was never accepted by any of the orders, neither in the time of his short aduaancement did he euer see Rome, so that in regard of his small continuance, he is not to be accompted among the Emperours: but) this *Alexander* ruled, yeares 13.

- 8 *Galienus* (under whose time I comprehend the yeares aduaancement of *Valerian*, who is vnwoxthie once to bee named an Emperour, sith he indured a miserable bondage vnder *Sapor* the King of the Persians: And as for *Julius Maximinus*, and the *Gordians*, their Emprise was never quiet, as also that of *Phillippe*, who was never accompted of, or any whit feared among the Provinces: And lastly concerning *Decius* and *Vixius Gallus* who issued, they scarce had the Kingdome God-morrow: but) *Galienus* gouerned. 15.
- 9 *Aurelian*, a man much made of by all men, a famous and stout Emperour, although his gouernment lasted not long, namely 5.
- 10 *Dioclesian*: (for touching *Tacitus* and *Florianus* they never sawe the Diadem, nor yet *Carus Probus*: but many at that time layd holde on the Emperie: Insomuch as none of these yeric-floggers may be coumpted Kings, in the roule of those ten before spoken of, but) *Dioclesian* bare swape, yeares, 25.

And concerning all these, they were solemnly invested: but as for the others, they touched the Sword and Scepter as it were with the tip of their fingers, or only looked vpon it, but they never could get the Crowne free to sit quietly on the cappes. Now, as by the successsion of ten Kings, this Beast flourished: so in the Reuel. (cap. 17.16.) it is sayd he should be persecuted and brought to nothing by ten Kings. And thus much of the ten Kings there spoken of.

Touching the seauen heedes therre attributed unto this Beast, that is, unto this olde and Idolatrous Romane Emperye: some will haue them to be the seauen men of Germany, who succeeded in the Emperye, after that the Pope had diverted the Emperye unto the Germanes: but before that translation of the Emperye, while as yet it was Idolatrous and remained at Rome, they were either the seauen dignitie and preeminent offices of the Cittie, (as first, the Consul-ship: secondly, the Pretour-ship: thirdly, the Captaine of the Guard: fourthly, the chiefe Chamberlaine: fiftly, the Treasurer: sixtly, the Gentrie: seauenthly, and the Senate) or else they were the seauen Provinces, whereby the Romane Emperye was especially sustayned, whereof the first and principall was Italie it selfe: second, all Fraunce as farre as the Rhone, and the Mountainie Pyrenai: thirdly, all Spayne: fourthly, Germanie, with Slauonia: fiftly, Macedonia, wherunto Greece and Thrace is annexed: sixtly, Egipt with all Africa: (although I am not ioyngent, that in it were diuers Provinces and Lieutenauncies, as appeareth by the knowledge of the Romish Jurisdiction but herein, we are not to consider how they ordred and disposed matters, for their securitie & quicke dispatch of assayzes, but what the places were from whence their revenues grewe, and from whence they vsually fetched their newe supplye of soldiery) seauenthly, Syria, and Asia the lesse: But as for that region & part of Syria which coasts along the River Euphrates, and was indeed vnder the Romane obeytance, it serued rather to waste their substance, and consume their men, then to be an helpe and supporter of the Romane Emperye, in regard of the continuall waeres, that they had with the Arabians and Persians: and therefore this Coast is not to be accounted among those seauen Provinces before spoken of.

Now, as touching these seauen heedes of the first Beast, that of Italie was the chiefe: And as for this, it was firste veruite and rent from the Emperye, and so wounded by the Gothes, that it might iustly haue beene haue had quite

draf

dash and defaced for euer, had not Antichrist afterward reuived and restored it agayne: but that by an other deuise and practise, namely by the pretence and shewe of godlinesse and Christian religion. Therefore the Beast in this place spoken of, is the very Monarche and Emperye of Rome: which, as it is here, so also is it in Daniell (cap. 7. 3.) sayd to arise out of the Sea. Furthermore, whereas this sayd Emperye, is there in Daniell termed by the name of Beast, whereof in that place there is no forme or fashion set downe: (for this being there the fourth, shold exceede the thre former, which Daniell sawe, in fiercenes and sauadge crueltie) so also in this place (of the Revel.) is he so monstrously set out, as nothing can seeme moxe angie, cruell, & horriblie. For he is described

1. The feete of a Beare,
2. The mouth of a Lion.

3. And in al her other lineamets, like to a Leopard

Well, we haue heard the one head of this Beastsall Emperye, to haue beene sore wounded, namely, that which was in Italie: For all the Romane Imperiall dignitie, which was contained within the border of Italie, was for a while by the Gothes turned topsy-turvy: but not long after it was there agayne reuived by the industrie of an other Beast, that is, the Pope and Romane Antichrist: as after in this treatise shall more fullie appeare.

Wherefore, to drawe to an end, by the third Beast, Antichrist is prefigured, which did put life into that other monstrosous Beast, so soye wounded in the head, that is, framed, formed, and set on fote the Image of that old Idolatrous Romane Emperye, such as it was while it kept at Rome. For this head and boyn of the Emperye, which I say was Idolatrous: when once the Emperours themselves began to imbrace the Gosspell, and to plant themselues at Constantynople, it was wounded euē to the death, and in all likelihood dipatched for euer. Yea, even such poure fragmentes as seemed to remaine of it, did Odoacer Herulus afterwards quite deface: (Reuel. 17. 16.) and so the Gothes possessed the same long after, namely, through-out the lincall discent of

ten

ten Kings, orderly succeeding each other, while in the meane time the princely Pallacie, & Emperiall seale, *Rome* it-selfe, lay flat in the dust. And in truth we shall find the agreement great in all points, if this third Beast which representeth Antichrist, & that other which representeth þ Romane Empire, shall be resembled & compared together: the which, seeing it maketh much for the better clearing of this point, I wil briefly touch their mutuall resemblances in manner as followeth.

The third Beast { 1. The hornes of the Lambe,
is sayde to haue { 2. Bis per to speake like the Dragon.

So Antichrist, that is, the whole rayment of shavelings, & principally the Chieftaine of the order

Secondly, touching the labour and practise of the both they iumpe together: for the third Beast

Even so Antichrist, & the Pope of *Rome*

- 1. Pretendeth a mild disposition, and the doctrine of Christ.
- 2. But in verie truth he speaketh like the Diuell, impious & blasphemous things against God.
- 1. Blowes life into the dead carkease of the wounded Beast, which otherwise had perisched for euer.
- 2. Proclaimeth & procureth that all men should bear some mark of that former Beast, either the name, or number of her: that is, should publikely take vpon the one profession or other of her orders.
- 1. Raised from death to life, & restored to þ world the dead image of the Romane Empire so farforth as it was Idolatrous, and seated at *Rome*.
- 2. Carefully prouideþ that every man make publike shew (by one mark, office, dignity or other) of þ idolatry which by þ preaching of the Gospell was (to a mans thinking) quite ouerthowne.

But

But the Beast is said to do this, by the power and working of the Dragon, and by the helpe and ministerie of a notable false Prophet. Why, this also fitteth very rightly with the Papisticall Hierarchie: for that false Prophet is the Pope, and the Dragon, the Diuell himselfe. So, the Romish, and Papisticall dominion, is heald vp, and bringeth things to passe by the power of Sathan (which is given him from God) as the event hath proved. It worketh also by the meanes and industrie of that great false Prophet, which is the Pope, and such as he consecrateth, and employeth about the broaching and maintenaunce of his Apostaticall doctrine, as namely, Bishops, Monks, Kings, and others his djudges, and bond-slaves.

These all, euerie one, as much as lyeth in his power, in deauour and helpe forward that worke, which the third Beast in the Reuelation hath in hand, namely, to put life againe into the Image of that Beast which had his deadlie wounde, and to restoore vnto it the power and authoritie which it had before, while they labour with all their possible care and diligence, that all men should take vpon them some ensigne or token of the profession and worship of the former Idolatrous Beast. And in verie truth, the Romane Emperours them-selues, who were Idolatours, were never so earnest and sharpe set in enforcing men to Idol-servise, as these men haue done, and that in seneare manner, and sauadge kinde of crueltie.

Lastly, the verie phrase or manner of writing in the Reuelation, is wondrous like to that in Daniell, Cap. 3. which seemeth of purpose to be affected by the Spirit of God, least perhaps we should thinke that in both places, one, and the selfe-same thing were not meant.

How and in what manner Antichrist is said, to fashion anew, and to reuiue and set on foote the Image of the former wounded Beast, that is, the Romane Empire seated in Italie, and settled in Idolatrie.

The tenth Chapter.

But the very wod Image, doth evidently lay open unto vs, both the thing it-selfe, and the intent and meaning of the Spirit of God, the which therefore is the more aduisedly to be considered of all, and expounded by me. Why? may some say, did ever the Pope cause men to worship any of the Romane Emperours, specially any of those that were Idolatrous? Whereunto I aunswere, that by the name of Image, (which by him is quickned) not the persons of the Emperours are signified that made their abode at *Rome*: but rather by that name was meant and specified the State & forme of the Romane Empire (I meane, the Italish, and Idolatrous Empire) the which being starke dead, the Pope hath againe raised and made whole in every point. For euен at this houre the kingdome of Poperie doth as liuely represent the ould state of Idolatrie, as if it were spit out of the mouth of it, the which every man may easily perceue by the comparing of them both together, and by the sevall instances which heereafter insue.

The state and condition of the Romane Empire, as well as of all other Kingdomes, relieþ upon two speciall and princi-pall grounds, whereof, the one respecteth Religion, and the truice of God, the other outward and humane policie, that is, the well ordering & guiding of the common wealth it-selfe.

Touching Religion, and the seruice of God, I pray ye what a manner of thing was it in the Romaine Empire being Italish and Idolatrous, that is, so long as *Rome* was the mansion place where the Emperours kept: it was wholly Idolatrous, and more wod and furious in infinite superstitions, then

against Antichrist.

then any Nation of the world beside, (whatsoever *Dionisius*, *Halicarnassus*, an Heathen, in his second Booke of Antiquities, doth thinke and givē out to the contrary.) And euē so in the Papacie, there was, and is, (as after shall appeare) as grosse and outragious Idolatrie, as ever was heard of. In both of them there were vseid Processions, purging by Sacrifises, Holy-water, Prayers, and Sacrifices for soules de-parted, and Candles set vp in the worship of the dead.

Concerning the government or policie of the Idolatrous Romane Empire, it consisted both of matters essentiall, and accidentarie: I call such essentiall, as without whiche, a com-mon wealth can not stand, such as these three pre-

1. The kinde of government it selfe; as namely, a Kingdome, or an Aristocracie,
2. The Magistrates, who shoulde mainteine the same.
3. The Lawes, that keepe and persecute the publike quiet.

Accidentarie, I tearingme thole, on che which, the safetie, and prosperitatis state of the weale publike doth no depend, as, the uniuersitatis of one language, the aucta of the hodie, the Cittie, where the Princes Pallace is seated.

Now the Romane kinde of government or policie, at such time as John wrote his Revelation, was, to say so, Aristocracie, in respect of the authoritie of the Senate, but in very deede it was a detestable tirannie, and sauadge kind of Monarchie, by meanes of the absolute power and authoritie, which one only Prince and Emperour had over all the earth.

And euē so in the Antichristian and Popish Jurisdiction, the forme of government seemes to be Aristocracie; as, wealde by the aduise and direction of the Bisch, but in praine truch, it is a plaine tyrannie. For there is but one that hath a maime and deadly stroke in all matters; namely, the Bishop of *Rome*, who hath to meddle in every matter, and at whose becke all men must bowe, like slaues and peasaunts. Wherepon it is that I gather and conclude, that in respect both of Church-matters, and also of such as concerne the common wealth, Antichrist reuiueth, and reforþeth vncq vþ the Image

of that Beast that was so deadly wounded, that is, of the Romane and Italian Empire, which was so lowly defaced, and brought to confusion. Now let vs go on, and consider of the Magistrates of that Empire being yet Italian & Idolatrous. The Magistrates at Rome were of two sortes: Supreme, and Inferior. The supreme Magistrate was, the Emperour. And he, conterarie to the received custome of all other Nations, tooke vpon him to be both a King and a Priest. For in all other places, almost, these two offices are severed, and administered by diuers. As indeed the office of a Priest, and of King are diuers, and diuers. But, the Romane Emperour not content with these two dignities, which are the highest under the coape of heaven, tooke vpon him yet a thirde, it became also a Tribune of the people, and that not aymall, but standing and perpetuall: Insomuch as this one high Romane Magistrate (so long I say as the Emperye was Idolatrous) did keepe it sole in his hand at once, these three, the greatest and mightest prerogatiues namely, the Soueraigne kingdomes and power over all, the high Priesthood and chiefe stroake in matters of religion, and the peremptorie power of a Tribune, whereby he might at his pleasure nipp in the head, all decrees whatsoeuer the other Magistrates were disposed to haue establishid. To conclude, he so handled the matter, as that he might be coumpted to containe in himselfe a kind of Deitie to bee Sacred, not to bee touched, most holie, not to bee reproched or comperched, inviolable, from the Pope of Rome; being the highest in that State, made as howe to usurpe and incoach upon these three Soueraignitie, namely, the super-eminent power and rule over all (for he, forsoch, is to be holden here above all Jurisdictions, himselfe having power to iurisde them) the high Priesthood, as arrogating to himselfe libertie to establish what he list in Religion. And lastly, the stately Tribune ship, wherby he likewise became sacred, free from all men (without touch of Beast) exempt from iurisdiction, lastly, one that lets in force alwaies the deires and proceedings of other Bishops.

Touching

Touching the inferiour Magistrates of Rome, they were, the Senate, or bench of Aldermen, the Lieutenants of Provinces, and such others, who had not in their power any Soueraigne authoritie of the Emperye, but only such Jurisdiction, as by way of commission was giuen vnto them from the high Magistrate, the Emperour. And euen so in the kingdoome of properie, the Cardinalles stood in stead of a Senate, or bench of Aldermen, for Church matters: For they, and only they, forsooth, are sayd to make a Romane Consistorie. Then the Archbishops and Bishops, were as it were Lieutenants of severall Provinces: and lastly, such other like hauing delegacie power from the Pope, but no supreme authoritie in themselues, but seeth it from him whom alone they make the fountaine of wel-spring, in whom they say all Ecclesiasticall power doth consist, whiche from him floweth and is derived vnto others: And as for those others, they do receive it from him, as riuers from the head, in whom all fulnes doth consist. Lastly, who is so ignorant that seeth not that the distinct offices of Bishops, and Metropolitans, touching both their places of residence, and liberties of function, were devised in way of imitation of that Romane Emperye, insomuch as the Metropolitane See, must needs be there where sometimes the Lieutenants of the whole Provinces made their aboad. For thus much *Anacletus* himselfe, a Pope of Rome, witnesseth in his second Epistle; as also all those Canons do the like, which are extant *9. queſt. 3.* in the Popes Decrees. So it falleth out likewise in this respect, that Antichrist and that Romane rōute, hath set by agayne the whole Image, and resemblance of that Italish and Idolatrous Emperye.

Let vs talke of Lawes: wherein I sayd the third essentiall poynce of politcal regimēt considered. The Romane Lawes: what kinde of ones they were under the Emperours, for the desencion of private controwersies, appeareth out of the Pandects, compiled by *Tribonian*, as also out of the *Code of Justinian*, *Theodosius*, and those bookes that are intituled *Bacchiori*. In like sort the *Baptistical lawes*, such as were directed

for the taking vp and ending of matters in debate, were cal-
led *Decretall Epistles* (in resemblance of the Emperiall re-
scripts) being indeed nothing else, but an imitation, repeti-
tion, & poyne fowrishing of the very Romane lawes, practised
under the olde Idolatrous Emperours: which will appere
evident, to as many as shall reade them, and even their owne
Cauponnes acknowledge no lesse: for I will not further in-
large this matter, by heaping vp further poynts in this be-
halfe. Thus much therefore touching the essentiai poynts of
the Romane pollicie, the which in every respect doth very
truly fit and agree, with the regiment and administration
practised in the kingdome of Antichrist and Popery.

Now let vs take view of those parts which I learned ac-
cidentally: for even those also are reuined and set on fote by the
Papacie. And those accidentarie poynts are especially three,
as is before specified: whereof the first is the Latin tongue.

Touching which language, the Romane Emperours cau-
sed it by decree to preuale and beare rule in all matters iudi-
cacie: insomuch as all sentences definitive in causes iudiciale
(even among such people and nations (so farre as the Ro-
mane iurisdiction stretched) as were utterly ignorant in that
tongue) should be delivered & given out in the Latin tongue:
(as is to bee scene in the *L. prator. D. de re iudicat.*) So like-
wise in the Papisticall and Antichristian gouernment, this
tongue only poyntes *Rex* among them, althoough notwithstanding
the Greeke and Hebrew, are farre to be preferred before
it, both in respect of wortchiness, and for the commendation
of antiquitie.

The second accidentarie poynt, is, the attire of the bodies
And as for the attire used at Rome, it was in olde tyme of
two sortes, either compon and vsually worne, or else proper to
certaine personages: as Emperours, Magistrates, and such
like.

The common and publike attire used of all, was a Gowne
and a Cap (no Hat) whereupon *Virgill* wrote thus. The Ro-
manes & rulers of the world were clad in Gownes, whereas

the

the Grecians did use a short Cloake for the attire of their bo-
dies, and Coxkt shooes for their feete. So in the Papacie, a
Gowne is their garment, and a Cap the attire of the head,
and that as it were a peculiar and proper ornament for their
Priests. But in the Law of God the Levites were enioined to
weare Hats. Exod. 28, 40. So then, nothing is more com-
mon in Popery, then a Gowne, or more comely and trimme
in their opinions. To conclude, they made accoumpt of a
Gowne, to be an habite meete only for ~~Wor~~shipfull persona-
ges: but as for a Cloake, they counted it unseemely, base,
and a kind of discredit to weare it: even as (on the other side)
it was sometime highly accoumpted of among the ~~Par~~isies,
as our Saviour doth signifie Mark, 12, 38. The officers of
Rome, being at any time sent with commission into any ~~Pro~~-
vince, went attired with a kinde of Coate-armour: * which ^{*Or an Her-}
was a garment like unto a souldiers or traualters Cloake,
shoxt, and richly beautified: by which ensigne, as it were of
honour, Magistrates were discerned from those that were in
their retinue, or that serued in the Campe. Even so unto
Metropolitans, and Arch-bishops, in the pride of Popery,
was allotted by lawe a robe (like unto a Coape) see *Titull. de
vsi pally in Decretalibus*, because they forsooth resemble the
Lieutenants of severall ~~Pro~~vinces, who, as they had under
the many Shires, & inferiour officers, so the Archbishops had
under the many Diocesses, & Bishops, whome they call their
Suffraganes. Lastly, other Magistrates of the said Romane
Idolatrous Empire, as namely, the Senatours ware as an
ensigne of honour, a garment called *Latius Clavus*, which was
a robe powthered with purple studds: but as for the vesture
called *Dalmatica*, none but the Emperour might weare that.
So in the Popish prelacie, such as beare office in the Church,
& are more venerable persons then ~~h~~ rest, haue their Stoales,
which is a garment as like unto the Senatours *Latius Clavus*
as may be: but their *Dalmatica* (as they also learnie it) no
Clearke of the Church must be so bold as weare it, not the
Deacons, no nor the Bishops themselves, without a speciall
dispen-

dispensation from the Bishop of *Rome* their great Emperour, no moze then any might weare *Purpure*, the Emperours royal roabe, or the *Dalmatica*, saue only such, as to whome the Emperour vouchsafed so much by expresse graunt, (as appeareth *Can. communis Dist. 23.*)

There remaineth to speake of the place where the Emperours Court, and *Metropolitane* Chaire were planted. That of the Emperours was in *Italie*, and euen in *Rome* it selfe, as beeing then unlawfull for the Emperours, (while they remained *Idolatrous*) to keepe the Imperiall Courte else-where, then in *Rome*. So also in the *Papacie*, the *Sea* and *Metropolitane* Chaire of that Kingdome is in *Italie*, and euen *Rome* is the appointed place for it, neither is there any Cittie in the world besides, which may iustly be reputed the right seate for Antichrist, or meete *Sea* for the *Bish*, of *Rome*.

Which things being so, as namely, sith we see so many points of agreement and resemblance betweene the *Roman* *Idolatrous* Empire long since defaced, and this kingdome of *Poperie* newly erected: who may once make doubt that Antichrist is he, who unhappely reviued and restoried the Image of the fifth Beast so deadly wounded, that is, of the *Roman* Empire, which was *Italian* and *Idolatrous*? And who can iustly deny that the *Papisticall* seate is the very right counterfaite & picture of that wounded Beast. And thus much of that Beast which in the *Reuel.* representeth Antichrist vnto vs.

VVhy Antichrist is tearemed 'Avt̄x̄is̄os̄, that is,
(aduersarie to Christ) *and not 'Avt̄iēos̄, (aduersarie*
to God.) Where also comparison is made (in some points)
betweene the doctrine of Christ or the Gospell,
and the positions of Poperie.

The eleventh Chapter.

But let vs come to consider of other names of his, he is called Antichrist, 1. John. 4. 3. by the which word his condition and qualitie, that is to say, his doctrine,

ctrine, is briefly set out vnto vs. The force of whiche word, Paule expresteth, when he saith, he shall become an aduersarie vnto Christ, and God him-selfe: arrogating to him-selfe their power and maiestie, in so much, as nothing ought to seeme more vile, horriblie, and detestable, then this Monster, that so all the faithfull, and chidzen of God, might fr̄ their verie hearts, hate, abhorre, and detest him, as in the *Reuelation* they are warned to do, Cap. 18. 4. Go out of her my people, &c. And Cap. 14. 9. If any man worship the Beast and his Image, he shall drinke of the wine of the wrath of God. Math. 24. 26. If they shall say vnto you, behold he is in the desert, goe not foorth, &c. Therefore it was requisite, euen in this respect, that Antichrist before his coming, shoule be set out in his proper colours. Againe it was profitable in regard heereof, least we shoule take offence to see such extreme impietie, and shoule thinke that God had cast off all care, both of the *Church*, and of his glory: but that euen in the midst of all this villanie, we shal continue sound and true *Christians*. And where-as Paule saith, that Antichrist, or that man of sinne, the ring-leader of that disorderd rout, shoulde shew him-selfe *'Avt̄iēos̄*, an opposite and aduersarie to Christ: he therein alludeth vnto the word *'Avt̄x̄is̄os̄*, which is as much to saye, as Aduersarie to Christ, opposing him-selfe not only against one article of the Christian faith, or against one part only of the *Gospell*, but against all godlinesse: and therefore Paule spake more effectually, and exprested a greater contrarie, in teareming him *'Avt̄iēos̄* opponent, then if he had called him only *exθ̄od̄ou*, an enemy: for he is thware and opposite vnto Christ *ἀπλά̄c̄s̄*, simple, in every respect, and not *κατ̄a τ̄i*, in some one point or other. Truth it is, that all *Heresikes* are called Antichrists, especially such, as denie the person and office of our *Saviour*, 1. John. 2. 18. & 4. 2. but that is only in some particular respect, but this most wicked Antichrist hath gathered together the druggs and poison of all *Heresies*, & poured them abroad, to the great blasphemie of Christ. And heereby (by the way) *¶* the

the censure of *Austin* is confirmed: where-in, speaking against some that were ignorant in the Greek tongue, he teacheth this, that, Antichrist is not so called, for that he should come before Christ, (whereupon they harped by mis-understanding the word,) but for that he should prone contrarie to Christ and his word: whereupon he is called *Αντιχειρος*, Antichrist: as if we should say, *αντιτελειος τω χριστω*, opposite to Christ, the word beeing Greek, not Latine.

But it may seeme straunge, that seeing he shoulde become an aduersarie unto the whole bodye of the Scriptures; he was not rather termed *αντιθεος*, aduersarie to God, or some such like name, then *αντιχειρος* opposite to Christ. But the reason may bee this, that seeing Christ appeared in the latter age of the world, and that his doctrine, (whereunto he chieflye opposeth himselfe) was made manifest, and was received in this last time: It was meete, that he that shoulde oppoſe himſelfe in the ſayd latter age and time, unto Christ and his doctrine, shoulde rather bee called and described unto vs vnder the name of *αντιχειρος* (Christes foe) then of *αντιθεος* (Gods foe) or *αντεναγγελιον* (Gospels foe) or by any other name or title. But certaine it is, that this obſervation agreeth ſtily with that of the Reuel. cap. 16. 13. & 19. 20. where the chiefe iuſtrument of this Apoſtacie is called by a kinde of pycrogatſue The false Prophet: as if he, among all the false Prophets that ever were, ſhould be the moſt daungerous and detestable. And a-gayne, the Beast it ſelue, vnder whose figure and ſhape, the condition and manner of this defection, is by the ſpirit of God reueiled unto vs, is ſayd to bee full of names of blaſphemie, whordome, and uncleannies, Reuel 17: 3. 4. the which in mine opinion, no man may iuſtly make doubt, but that it is to be referred unto the name and doctrine of Antichrist.

Therefore this place ſeemeth to require this at mine hands, that for the better understanding of this poyn̄t, and the pli-ner poofe of mine assertion: I ſhould ſpake of, and handle the doctrine of Antichrist, and compare it brieſly with the doctrine

of

of the Gospell. And in this poyn̄t we ſhall the better proceede if we ſhall bear in minde these two thinges.

The firſt is, that this Antichrist, of whom I ſpeak, is ſuch a fellowe as assaulteth and ouerthoweth, not only one poyn̄t of Christian doctrine (as many Heretikes in time past did, as namely, *Simon*, *Valentinus*, *Marcion*, *Nicholans*, *Cerdo*, *Mannes Sabellius*, *Arrius*, and ſuch like;) but undermineth, corrup- eth, and deſtrópeth the whole frame of Christes doctrine and Gospell: which practise of his is bewyved vnto vs euē in his very name or title, as being indeſtitutely, or without limitation, tearened in every place where this matter is handled, *αντιχειρος*, the opponent or opposite person. Other Heretikes are limited within the compaſſe of one or two errois of theirs, as if any denie that Christ is come in the flesh, he is an Antichrist: but a *Simonian* Heretike, *Hymenaeus*, and *Phile-ius* were in the daies of Paule, accoumpted Heretikes: but that was in ſome one certaine respect, as namely, becauſe they im- pugned the poyn̄t of the reuoluſion of the flesh: These wicked men althoſh they then beleued and taught, yet Paule is plaine that this Antichrist, of whom here we haue ſpoken, was not yet come. Whereby it is evident, that this man is an odde fellowe, diſſenting from the other ſimpler Heretikes, as being a moze foile blaſphemour then the whole packe of them all.

The ſecond is, (which here I do but propound and barely affirme, purpoſing afterward to make it plaine by ſubſtantiall poofes) that this ſaying of Paule concerning the opposition, or contrarietie of the doctrine of Antichrist to the Gospell of Christ, neither can or may be underſtood or taken for the ſect and religion of *Mahumer*. For althoſh it be ſo, that the ſame alſo bee diſſenting and repugnant to the doctrine of Christ, yet neither doth *Mahumer* himſelfe ſit in the temple of God, neither do they that profeſſe to bee of his ſect, acknowledge themſelues to be Christians, or *Pafſours*, or *Prelates* of the Christian Church, (the which both Antichrist himſelfe and his adherents do) but do openly, and profeſſedly in boaſting

namer give it out, that they abandon both the name and companie of Christians.

Now let vs come to consider of some particular poynts of the Papists doctrine (who notwithstanding will needes be accompted the only Christians and Catholikes of the world) and see how truely the Spirit of God hath called it a doctrine opposite and contrarie to Christ and his word. For herein the auncient writers agree with vs, in referring this speach of Pavle vnto the Popish Synagogue, that is, to that Church, which boasteth it selfe: but falsly, under the gloriouse title of the true Church of Christ. *Bernard vpon the Canticles, Hom. 33.* They are the ministers of Christ (sayth he) but they serue Antichrist. *Hilarie agaynst Anxentius.* Vnder the colour of preaching the Gospell, he shall be contrarie to Christ, in such sort as the Lord Iesus shall bee renounced, euen while men thinke he is preached. Lastly, *Christostome vpon Math. Hom. 49.* That wee may bee able (sayth he) to discerne the doctrine of Antichrist frō that, that is true and sincere: wee are willed to make our repayre to the holie Scriptures: for (sayth he) if wee respect outward names, titles, and professions, wee shall see that they professe themselues to be Christians. And after that he addeth: Yea, they will outwardly pretend greater chasteitie, and mortifying of the flesh, then shall appeare to be among the true Christians. The which we see and acknowledge to iumpe very fityly with the profession of Popery, and to paint the same out vnto vs in her proper colours.

Well, let vs see the iarrs and squaring that is betwene the doctrine of the Gospell, and that of Antichrist. And that is to bee found especially in these three poynts. The first, touching God and his essence. The second, concerning the matter of saluation and the meanes thereof. The third, the worship of God both inward and outward, namely, of Ceremonies.

Concerning the Lord God: the sacred Scriptures teach vs principally, and in generall these three heads. The first, that

that he is God only Mark, 12.29. Deut. 6.4. The second, that he is of an heauenly nature, not consisting of any earthly degges or humaine corruption Act. 7.48. I. Mai, 66.1. The third, that he is the King of al things, especially the Lord and only maister of our soules and consciences, 1. Pet. 4.19. & 1. Pet. 2.25. Whereupon these three conclusions will necessarilie followe. First, that the true God cannot but hate a multitude of Gods, or if any one bee ioyned to him as a fellowe. Secondly, that he cannot abide to be represented by Idolls. And lastly, that he cannot admit of any other, to prescribe lawes for the binding of mens consciences.

Touching mans saluation and the causes thereof, the Scripture teacheth vs these two principall things, First, that the same is absolute and perfect, perfourmed by the onely death and sacrifice (once offered vpon the Crosse) of our Saviour Christ very God and man, Heb. 9.20. Secondly, that it procedeth fely from Gods gracieous godnes towards vs, Rom. 3. & 4.

Lastly, concerning religion and the worship of God, the Scripture teacheth vs this in generall. First, that it is to bee drawne only out of the word of God: not taken from the traditions and precepts of men, Math. 15.9. Deut. 12.8. Agayne, touching the outward actions of the Church, which are soleinne signes and seales of our saluation, called Sacraments: we are caught out of the same word of God, that God only is the authoer of them, 1. Cor. 11.23. And touching outward Ceremonies, which are also a part of Gods outward worship: the same word of God would haue but few of them, such as were profitable, and tended to edification, to bee admitted. Wherein also, no part or iot of our righteousness consisteth, neither is the conscience of a man burdened with the: but only they are to bee obserued for the decent order of the publike assemblie, that so an outward uniformitie and comeliness might be kept among Christians, as Pavle wryteth, 1. Cor. 10. & 11. And in his Epistle to the Galat, and the Epistle to the Hebr. cap. 8, & 9. & 10.

But as for the doctrine of Popery, what article shall we finde there, agreeing hereunto? For as concerning that of one God: their Divinitie hath cleane rased out that poynt: for they haue chopp'd and chaunged the Maiestie of the highest, and haue conueighed the same as it were by pece-meale vnts a number of new vp-starts and peticie-Gods of their owne. For looke how many Saincts they haue canonized, so many Gods haue they coyned and foysted in, to become Lords of the earth and disporters of nighthe matters. In so much as one hath the ruling of the raine committed unto him: an other the disposing of faire weather: the thir is made maister of diseases: and an other the restorer of health. And touching the heavenly essence and diuine nature of God: first, they made GOD himselfe an earthly lumpy, when they teach that the Pope is an earthly God, and when they will needes beare vs in hand that their Waifer-cake, or crast of bread made of Braune, is a very true God. Secondly, they haue set by a number of Idolles, which they worship, and appoynt men to worship God by, and through them: and in this poynt they shewed their wonderfull excessive outrage. For, neuer among any Nations, no not among the Grecians (from whom they say this Idolatrie first proceeded) was there the like furious madnes shewed in Idol-worship, as was, and is to be found among the Papists. For they erect still new Idolles, and yet retaine their olde: they bring in foraigners, and withal worship their home-Gods: unknowne and knowne Gods, they worship all alike: to be briefe, they like mad men, haue brought in amongst vs the perfect state of Paganism.

And as touching our eternall salvation and the causes thereof: they, as though the woake thereof were not fully finished and perfected by the only sacrifice of our Sauiour, do daylie celebrate and thrust upon vs the sacrifice of the Mass for the remission of sinnes. In somuch as that detestable and horrible toy of the Popish Mass, hath cleane defaced and defrauded the true and only meane of our salvation: In such sort as men now a daies rest not them-selues vpon the onlie

death

* ad a. 10.
m. 2. 6. 2.

death and bloud-shed of Christ Jesus. (As for that abominable Mass of theirs, some writers take it to bee the same which Daniell calleth Mahuzim. Cap. 11. 38. but herein they are deceipted. For Mahuzim in Daniell is taken in a good sence, namely, for the defenced Tower of Sion, and for all that coast of Iewrie, through which there was no passager by which title the true God in that place is set out.) But further they will not graunt that this our salvation procedeth freely from the meere grace & fauour of God, but will needes haue it as due to our deports: and that it can be compassed and obtained by the power of freewill & vertue of mens worfes.

Lastly, concerning the Sacraments, the outward worship of God and Ceremonies: the wylful sort of the Papists them-selues (that I seeke no further nor spend many wordz in this matter) do both see & acknowledge how therein their Church hath been instructed, otherwise then the word of God will warrant. And herein it falleth not though the Papistes give glorious titles to their gew-gawes, calling them deepe and profound Mysterie. It is profound stuffe indeede, but it is the deepe subtleties of Sathan, as the spirit of God speakeith. Reuel. 2. 24. For the spirit of God hath soore tolde that these toyes should be termed Mysterie. The Beast shal haue and beare in her forehead a name written, *A Mysterie*. Reuel. 17. 5. whereby she craftely couereth and closely boacheth her blasphemies agaynst God. For by this godly shewe and blaze of Mysterie, Secrets, &c, she puts vpon her vile superstitions, a iollie countenance of hypocritie and godlinese. To conclude, whereas it is exprestly written Reuel. 17. 5. that in the forehead of the Beast shold bee written the name of A Mysterie: Experience hath proued it true. For in olde time the Bishop of Rome had written in the plate of his* Bonnet, this word, *A Mysterie*, even as long ago it was appoynted that the high Priest shold haue written in the fillet of his Myter, Holinesse to the Lord. And further, even in that their Bishops ware forcked or double-horned Myters: they tell vs them-selues, that it is done in way of a mysterie. And finally,

* A round at-
tire of the
head.

Finally, every one of those Beasts do carrie in their fore-heads that mysterie, whereof John speaketh.

But yet obiection is made hereunto, that the Pope and all Papists do professe the name of Christ. I answere, that even thereby it doth much more appeare that they are the very Antichrists of whome we haere intreate. For so much the more deadly foes they are vnto Christ, in that they take vpon them his name and doctrine, and yet quite and cleane ouerthowle the same: even as close thievies, and secret foes are ten times more pernicious, then outward and knowne enemie.

Why Antichrist is called indefinitely (or without limitation) a false Prophet, and
(Papa) a Pope.

The twelfth Chapter.

* *Ante vocula
sixp.*

Furthermore, this Antichrist is called also by his proper tie, in way of preeminence * The false Prophet, meaning the worst that euer was, Reuel. 20. 10. For this is he that is laid to be the Beasts and Dragons inseparable companion, and chiese companion. Moreover, he is also called (Papa) a Pope, that is, a reverend Father. Touching which word, many haue made search what it signifieth, and from whence it shoulde be derived. Some thinke that it is compounded of these two sillables *pa*, *pa*, which among auncient Writers are vsifly set downe for these two words *Pater patris*, which stile, was wont to be given to the Romane Emperours. Others will haue it to come of *Pape*, which signifie little puppets *. And some againe are of opinion, that it rose of the word *Pater*, being wantonly pronounced as children use to do. These diuers detivations or guesses, Iohn Corasius, a verie learned Lawyer, maketh mention of. And yet none of all these (by his leaue) doth sufficiently satisfie or content me. It is more likely shesoze (in mine opinion) that this word

* Such as children play withall.

word *Papa*, commes from the Sicilian tongue, which thereth signifieth dignitie and great honour, as *Suidas* obserueth, saying, *Ἐπί τῷ δέ γένεται πατέρα Σιρακούσιους ὁ πατέρες, παπάς, οὐδὲ κακτὸς αναδιπλασιαὶ τοῦ πατέρα, παπάς*. A father is called among the Syracusians *Papas*, and by doubling the letter, *P. Pappas*. And Homer vseth the very same word, *Odyss. 6. lib.* whereupō, the auncient Writer *Didimus* wrieth thus, *πατέρα, περφάνητος Φιλοφερντινος νεωτέρες πολὺ πρεσβύτερος*.

Papa is a fawning word proceeding from a yongling unto his elder. And this name was sometime giuen indifferently vnto all Bishops, as appeareth by the Epistles of *Sidonius Apollinaris*, *Gregorie the great*, and of others before their time, as namely, *Cyprian*, *Jerome*, and *Austin*, in whose writings we shall commonly finde Bishops, called *Papa*. But in processe of time, by means of claw-backs, it was reserved only for the Bishop of *Rome*, as if he were the highest and loade-starre of all the rest, that is, the only Bishop of all Bishops, and to whom only true honour belonged. As indeed at last it came to passe after time that this opinion was once received into the Church, that the Bishoppe of *Rome* was the head thereof, in whose power only consisted the right of disposing of preferments, and dispensing with the keyes of the Church, and that all other Bishoppes had no further stroake in matters, then was allowed them by way of commission.

Now, by these so many and so diuers names: namely, *Apollata*, *Antichrist*, *Man of sinne*, *Sonne of perdition*, *A Beast*, *Apollyon*, *The Harlot*, a woman, the false Prophet, a Pope: both the whole boide of *Popery*, and the *Prince* and head thereof are in the Scripture set out vnto vs, to the ende that his treacherie might be the better knowne.

Thus hauing hitherto spoken of the names by whiche he is signified, it is time to come now to the handling of the thing it selfe:

F. That

*That Antichrist did heerein especially usurpe
the name of God, when he caused him-selfe
to be called the uniuersall Bishop of the
uniuersall Church.*

The thirteenth Chapter.

Aluing therefore hitherto spoken of the person and name of Antichrist, whereby he is called, let us now consider of the magnificencie, and stately titles which the Prince of that secte chalengeth to him-selfe. Paule procedeth, and saith, He shall exalt him-selfe aboue all that is called God, or, that is worshipped. Assuredly, the Spirit of God could not more effectually or liuely set out unto us the verie fountaine of this state and matter, or represent the nature of the Romish or Popish kingdome more plainly then heere he hath done: the which by the successe of things which since haue fallen out, and are now to be seene, is proved most true. Therefore in this place of Paule, the state of Popery, not Mahumetisme, is described, and that verie exprestly: for the Captaine of this order, is said to take vpon him the hono^r, power, and deitie of God him-selfe, and that in the midst of the Church of God. Whereby it appeareth first, that this defection whereof Paule heere speakeith, is not to be vnderstoode of the secte of Mahumet, or the Turkes, (because they neither sit in, nor pretend the Church of God) but verie directly of the state of Popery.

This speach of Paule, might seeme to agree with that of Daniell, Cap.7.8. & 20. where mention is made of a little horne which arose among the ten other hornes, and is said there to speake presumptuous things. But in my judgement their opinion is truer, who referre that place of Daniell, not to Antichrist, but unto the gouernment of the Romane Emperours, and especially to Vespasian, who in regard of his vnkowne pedigree, is there termed a little horne.

Therefore

Therefore touching this which Paule speakeith heere, that Antichrist (the Prince of this Apostacie) should usurpe the name of God: the question is, whether it be to be vnderstoode of the verie name and title of God, or onely of the power of God, whiche he shoulde wickedly arrogate to him-selfe. Some therefore do not chunke that the very expresse name of God is heere meant, but only that he shoulde rush into the office, and usurpe and challenge to him-selfe the power and maiestie of the highest. But, vndoubtedly, seeing that the thing it-selfe, which is the compliment of this so renowned a prophecie, doth proclaime it openly, that the Bishop of *Rome*, the highest Potentate in the state of Popery, hath made intrusion vpon them both, in taking vpon him as well the very name, as the authoritie of the Lord God: this place, without all question, is to be vnderstoode of both.

And touching the name of God, the Romane Bishop hath not made squamish, but verie flatly, and without any circumlocution, hath both admitted of the name him-selfe, and never refusid it at the hands of others. For is he not by them called a God in the earth: doth he not suffer the very Emperours them-selues to kisse his feete: nay, with an impudent face he acknowledgeth him-selfe to be so called, he admitteth plausibly of it, and inwardly ioyeth at the stately title, (as appeareth, Distinct. 21, throughout the whole Treatise.)

Further, where-as not only he suffereth himselfe to be calld the uniuersall Bishop of the whole Church, but accompeteth that title and honour of right to belong vnto him: doth he not (in effect) usurpe and take vpon him the name of God: for who else is the uniuersall Bishop of the Church, but God him-selfe, and Christ Iesus, who, only, and rightly, is called ἀρχιεπίσκοπος, and ἀρχιεγεὺς, the chiefe Sheepheard, & high Priest; 1. Pet. 2. 25. & 5. 4. Hebr. 6. 20, & 7. 26, & 9. 11. And what is it else (I pray) to be called Prince of Bishops, and head of the Church, then to be called a God: as Cyprian in the Counsell of *Carthage* affirmeth: The first and auncient Bishops, peape of *Rome* it-selfe, did so shunne, and were so

afraide of this blasphemous and abominable title of uniuersall Bishop, as being (in their iudgements) properly belonging to none but to Antichrist, as that they, in truth acknowledged, openly affirmed, and publikely proclaimed, that he was the verie Antichrist, of whome Paule speakeith in this place, who soever would take upon him to be so called: so doth *Gregorie the great* giue it out, (Booke 7. Epist. 3. to *Eubolius Bishop of Alexandria*, and 80. to the same Bishop.) And againe, Epist. 78. 79. reade also what is written (in way of detestation of this proude title) in the Canon of the first Session, taken out of the third Counsell of *Carthage*, and out of the Epistles of *Pelagius Bishop of Rome*, in *Ca. nullius. Diff. 99.* Moreover, reade what the same *Gregorie* wrote to *Mauritius Augustus*, Epist. 194. & 188. lib. 6. Item, reade the Counsell of *Carthage*, celebrated vnder *Mauritius the Emperour*, (wholived in the yeare of the Lord, 595. & died 604.) At the first there arose an unhappie contention betwene *John Bishop of Constantinople*, and *Pelagius Bishop of Rome*, about this title. Now *John* being Bishop of *Constantinople*, had *Mauritius the Emperour of Constantinople* on his side: and so he began to be called the uniuersall Bishop, and that at the instance and commaundement of *Mauritius the Emperour*, who was so earnest in the cause, that in anger he called *Gregorie* a foole, for refusing to do so, yea, and proceeded so farre in displeasure against the Romanes, as that he stirred vp those of *Lombardie*, which then was a part of *Italie*, to wage warre against them about that quarrell. After *John*, succeed *Cyriacus Bishop of Constantinople*, who also by the commaundement of the Emperour was called the uniuersall Bishop. But then *Pelagius Bishop of Rome* began stoutly to oppose him-selfe against these two, yea, and that while *Mauritius* him-selfe as yet liued. And after him, *Gregorie the great* would none of that title, but with-stode it verie earnestly, and when it was offered him, he like a good and godly man refused it. But *Boniface* the third being tickled with an itching humour after such stately preheminence, and

and hauing opportunitie thereto, by meane of the great fauour of *Phocas* (who succeeded *Mauritius* in the Empire) obtained that he who was Bishop of *Rome*, rather then the Bishop of *Constantinople*, should be called uniuersall Bishop. Now the occasion of this their contention rose by meane of hereof, for that the Bishops of *Constantinople* were wont publikely to consecrate the Emperours of *Rome*, as *John* installed the said *Mauritius*, and also crowned *Tyberius*, as *Emagrius* reporteth, lib. 5. cap. 13. and *Zonaras* Tom. 3. Whereupon they began to looke aloft, and ware insolent towards the Bishops of *Rome*, as being more worthy then they. On the other side, the Romane Bishops relied much vpon the dignitie of old ancient *Rome*, and loked thereby to haue themselves and their See respected. And by this meanes, that pestilent garboyle began in the Church. In which quarrell, the other Bishops did not sit still, and play the lookers on, but shewed them-selues partakers: and in the ende, after much contention, the Romane Bishops preuailed, through subtile practises, but more, by meanes of wicked treacherie. In so much, that on his side the prerogatiues of the Romane See, were by the Emperour him-selfe proclaimed, and the Bishop him-selfe blazed out with the title of Uniuersall Bishop: the which, (to say the truth) could not otherwise come to passe, for that Antichrist must needs haue bin seated at *Rome*, and not at *Constantinople*, as hereafter shall be declared. And thus much touching the name of God usurped by him.

That Antichrist did wickedly arrogate to himselfe the power of God.

The fourteenth Chapter.

 *No* concerning the power of God, no doubt the layd Romane Bishoppe takes that upon him, and auaunceth himselfe aboue the diuine Prestie, For, whereas the high power of God shewethit selfe

selue especially in these two pointes. In the disposing of kingdomes Dan. 4.22, and in the frē government of his Church: that beastly fellowe hath incroached vpon both these. And as for the disposing and getting, gift and graunt of kingdomes; the Bishop of Rome doth openly lay claime vnto that, as appeareth (out of the 2. cap. Extrauag. of Superioritie, and Subiectio[n]) although Gregorius Magnus did first call himselfe the Servant of Servants, whereby he might teach his successors humilitie: But as for them, they keepe, indeede, the outward name & inscription, but as for the royaltie that agreeth not with this pore title: they take that vpon them with a mischiefe. And touching the free disposing of matters in the administration of the Church: like a wicken wretch, he sayes, it belongeth properly and only vnto him, (as appeareth Can. Cuncta. 9. quest. 3. Can. si Papa. dist. 4. Can. nemini est, de sedis Apostolica iudicio indicare 17. quest. 4.)

Therefore his owne Decrees do prooue this point to bee true. For he appoynteth at his pleasure, newe Sacraments: and those that were instituted by Christ, he doth repeale, tolle, turkisse, and take away. He prescribes lawes to binde mens consciences: and as for such lawes as our Sauiour hym selfe authorised, he playes fast and loose with them as he listeth. San. sunt quidam 25. quest.

Lastly, like a brasen faced merchant, he aduaunceth himselfe aboue a generall Councell. Can. nunc autem dist. 21. Now, what is al this but flat, and fayre to take vpon him the power of God? He bringeth vnder his subiectio[n] all powers, Principalities, Kings, and Magistrates. Can. si Imperator. dist. 96. Vea the very Emperore it selfe (then the which there is nothing in the whole world, greater, more sacred, and magnifiscent) together with the very Emperour himselfe, whome with much ado he admitteth to come to the humble kusling of his feete, in that that he liketh himselfe to the Sunne, and the Emperour to the Moone: so that the folish fellow makes himselfe to bee aboue all power, making but a mocke of that of Peter. 1. Pet. 2. 13. The which cursed pointe of blasphemie

me of the Pope, is to be found registred, cap. 2. Extrauag. de maioritate & obedientia, cap. quinto, & seq. Extr. de translat. Episcop, and left in record for remembrance of his impietie, to all posterite. Lastly, Helmodius reporteth in his historie of Saxonie, that Alexander the 3. would in no case acknowledge Fredericke to bee lawfully admitted, and all because the poore Emperour held the wrong stirrope while his holinesse shoulde mount on horse-backe. But among other autho[r]s, it were good to reade in this behalfe Bernardus, as well in his second booke to Eugenius Bishop of Rome, where in conclusion he breaketh out into these wordes, Thou hast more need (quoth he) to haue a Rake in thine hand, than a Scepter to perfourme the office of a Prophet: As also in his Epistles, namely 230, where at last speaking of the tyraunie of the Bishop of Rome, he maketh an exclamation in this sort. At first indeed ye began to play the Lords but ouer the Clergie, contrarie to the counsaile of Peter: and within a while, 1. Pet. 5. 3. contrarie to the aduise of Paule (Peters fellow-Apostle) 2. Cor. 1. 24. you will haue dominion ouer the faith of all men. But ye stay not there, ye haue taken vpon you more, namely, to haue a peremptorie power in religion it selfe. Now, what remaineth whereon ye might further incroach, except ye will go about to bring the very Aungels vnder your subiectio[n], &c. What can a man say more then this, whereby we might conceiue that any did take vpon him the power of God? So that now no man can iustly make doubt, but that the Romane Bishop is the head, and chief-taine in the kingdome of Antichrist: And that such as imbrace and maintaine his doctrine, are to be reputed and reckoned in the number of Antichristes,

Of the place where Antichrist should sit, where it is apparent, that neither Mahumet himselfe, nor his accomplisces be the men, whom the Scripture termeth Antichristes.

The fifteenth Chapter.

Vere withall to consider of the place where Antichrist (that is the Prince of this Apostacie and of all that generation) should sit. S. Paule hath endeououred to determine the same, (but that seemeth to bee done by him somewhat obscurely) when he saith he shold sit in the Temple of God. But yet great and carefull search had been made, what those words of his shold signifie. *Origin* upon Math. Hom. 29. by the Temple of God understandeth the Scriptures and word of God. Therefore (sayth he) there shall then be in the Church, a false Scripture, for instead of the true word of God, a false doctrine shall preuaile. Truth it is: Paule (1. Tim. 4. 1. 2. &c. and 2. Tim. 3. 1. 2. &c. & 4. 3.) hath plainly auouched, that in the latter times men shold depart from the faith, and shold imbrace and spread abroad vniuersall doctrine. The which also the very worse of Apostacie (which wee haue before one of Paule caught, shold happen under the kingdome of Antichrist) doth sufficiently proue. *Agayne, Austin lib. 23. De Cunitate Dei, cap. 19.* interpreteth h' word ac. rex redi Agg. For, the Church of God, and not In the Church of God: as if it were written. He shall sit for the Temple: or, in stead of the Church of God. But as for this kinde of speach he migh haue bee well ynough acquainted with it, out of 1. Cor. 6. 19. and 1. Pet. 2. 5. where wee see that the Temple of God is taken for the people and place where God is worshipped: which by an other name is called the Church. Therefore Antichrist shall sit in the Temple of God, that is, he shall exercise that his power, among the very faithfull and chyldren of God. For this

this defection was to fall out even in the midst of the Church it selfe. In somuch as they that were the authoers and main-rayners of the sayd Apostacie, shold notwithstanding boast and vaunt themselves vnder the name and glorious shewe of the Church of God: and to make shart, they only forsooth, will needes bee termned and reputed for the true Church. And that they only are the true Prelates and Bisbops of the same. Whereby especially appeareth that which I haue often insti-nuated, namely, that the Sectaries of Mahumet, are not the men of whom Paule spake, and prophecie in this place: although the doctrine of Mahumet & of Popery began much about a time. (For Mahumet, which was the last of the two, began vnder Heraclius: and the Papisticall tyrannie, began somewhat before, vnder the Emperour Phocas. So that these two Kingdomes being so opposite, & repugnant to Christes, differ not much aboue ten yeares, touching the times of their severall beginnings.) But yet seeing the followers of Mahumet, do openly renounce the name of Christes Church, and will at no hand admit, much lesse pretend that title or calling: and seeing on the contrary side the Papistes, do so gree-dely affect, holde, and appropiate to themselves the stile of the Church, the title of the Temple of God, and the name of Catholikes: there is none, if he would bee accompted of any right judgement, that can make any further doubt, who it is, of whom this place of Paule is to be vnderstood. And this opinion and interpretation of mine is holpen hereby, for that the very schole-men themselves do flatly denie that Mahumet is the right Antichrist, or he whom Paule meant in this place. And agayne, *Bernard*, ouer and besides those things which he wrote unto *Eugenius* Bishop of Rome, and ruler at that time of the Popish Synagogue (wherein it easly appeareth, that he acknowledg'd the Sea of Rome to bee the Seate of Antichrist.) Yet further vpon the Canticles Sermon 23. he saith, that Antichrist shold bee a noone Diuell, because he shold rise and sit in the South. And as for the situation of Rome, it is toward the South, as by the Geographical description R.

scription of Climates may easly bee proved. Lastly, in the Epistle of the Church of Leodium written to Paschal the second Bishop of Rome, and is extant in the second Tom. of the Counsells: it is flatly affirmed, that Rome was meant by Peter vnder the name of Babylon, and that it is at this day the very true and right Babylon.

And as soi that which Viguerius bringeth out of the Comments of his schole-men, namely, that Antichrist should bee boorne in Babylon and liue in Iudea, in the Cities of Bethsaida and Corazin: It is very sottish, and is not to bee warranted by any place of Scripture: but he, like a subtle mechaunt, was disposed by that meane to corrupt the true meaning of that place, and pervert the sence of the Scripture, that so no man might once thinke of the Pope of Rome.

That Rome, which is in Italie, and is repayred out of the dust and ruines of the olde ouerthrowne

Citie: is the seate or Chaire pointed at, and painted out by God himselfe for Antichrist that should come.

The sixteenth Chapter.

But whereas Austin writeth (lib. 20. *De Civitate Dei* cap. 19.) that it is incertaine, and not plainly exprest in the Scripture, in which of the Churches of God Antichrist should sit, as, whether at *Rome*, or at *Jerusalem*, but only that it is generally sayd, that he should not sit in the Temple of Idols, but should rule in the midle of Gods Church: this saying of Austin, I say, is but feeble, and is at no hand to be yeelded unto. For if other places of the Scripture be compared with Paule, we shall finde that it is clearely set downe, not only in what place generally, but even in what Citie particularly, Antichrist should sit and strengthen himselfe, and exercise his power. And that verie Citie is *Rome*: which to bee true, experience and the issue

of

of things (which is the expositour and true accomplishment of this Prophecie) hath and doth sufficiently declare: from whence wee may and must, fetch a most plaine and cleare interpretation of this place, and of certaine other obscure and darke speeches in the Revelation.

Now, that *Rome* is the place, long since allotted by God, to be the seate of Antichrist, it appeareth hereby: First, where-as the state of Ioperie is (as I haue shewed before) nothing else but a liuel Image of the olde Empire of *Rome*, such as it was while it kept in *Rome* and remayned Idolatrous: it could not otherwise chuse, but that as *Rome* is the Seate and Metropolitanie Citie for that Empire, so likewise the Chaire of this counterfaict and new fourblisht Kingdome, shoud bee planted at *Rome*, repayred and made newe (the which also as Blondus, in his booke that treateth of *Rome* affirmeth, is a verie picture, and platforme of olde *Rome* restored.)

Secondly, that place of the Apocal. 17. 18. doth most evidently conuince it, where it is flatly affirmed, that the seate of the Beast shoule bee That great Citie, which at that time had rule ouer all the world, and stod vpon seauen Hills: which is evident out of the 9. verse of that Chapter, in these words.

Here is the minde that hath wisedome. The seauen bands are seauen Mountaines, whereon the woman sitteth. Wherein *Rome* is most certainly and plainly descriptiv; which at that time was Maistris of al the world, and was commonly called the * seauen-hylde Citie, because it contayned within the compasse and circuit of her walles, seauen Hills. In respect whereof Virgil in the second booke of his Georg-handling matters of husbandrie, writeth thus.

*This is the old Italians led: both Remus and his brother,
And so Etruria waxed strong, by this meanes and no other:
And so did *Rome* arise at last, the brauest towne of all,
Which doth inclose seauen severall hils in compasse of her wall.
And againe in the 6. booke of *Eneados* (bringing in *Anchises* speaking to his sonne *Eneas* of the acts which *Romulus* should performe) he saith;*

Behold (my sonne) by this mans meanes shall Rome arise on his,
And stretch her power as farre as land, her courage to the Skies:
That famous Rome, that goodly towne, both stately, stout and
Which doth environ seauen hills in circuit of a wall. (tall,

The names of
these Hills are
Capitolius.
Aventinus.
Esquilinus.
Quirinalis.
Viminatus.
Patrinus.
Celius.

Thirdly and lastly, this mine assertion receiuesth further
strength and light from an other place of the Revel. 16.16.
if it at least bee rightly understande which is thus. And they
gathered the together, into a place called in Hebrew *Armageddon*. Wherein, this is it which he foretelleth, that all
they which shold bee sent by the false Prophet, that is, by
Antichrist, to wage warre agaynst GOD and his Saines,
which are the faithfull: shold assemble themselves in a place
which is called in Hebrewe (indeede after the common man-
ner) *Armageddon*. But as it ought to bee read, *Geddon*
Harma. That is, where the high place was cut downe: as if
ye should tearme it, the Ruine of Rome. For all they that
seeke the ouerthowe of Christes kingdome, in fauour of An-
tichrist, do usually repayre to that place, where that auncient,
high, and stately Rome sometime stode, and where now
new Rome is restored (the very place of old ruinous Rome)
together with all that coast, where soever any ruine apperteineth
of that auncient Rome.

How is it then, that, all those do especially refore to this
place, who perfourme seruice to the false Prophet and to the
Beast? Marry because euyn by the decree and appoyntment
of God, both the Beast and his false Prophet, (which is, the
man of sinne, of whom Paule speakeith) were, and still are,
to haue their certaine abode in that place. Whereby we see
that from hence we may most certainly gather and conclude
that Antichrist may not sit in any other place at a venture,
but only at Rome, that is, in that very place, where some-
time that auncient Rome was builde, and where now are to be
seen the heards and rubbage of that olde building. Expe-
rience hath proued this to be true: For the Pope sitteth and
dwelleth in newe Rome, as in the true and proper Metro-
politane Chaire belonging to his Kingdome. And it is so
certaine

certaine true, that *Rome* (which is the Metropolitan Citye in
Italie) is the certaine seate appoynted by God for Antichrist
to sit in, that for every chiose of a new Prince of this Aposta-
cie, every one that hath interest in that election, must of neces-
sarie repaire to that place, as it is expressly provided for in the
6. of the Decretalls. Lastly, that Citye is the shoy, where all
mischeuous counsells, and pestilent practises, against the
Church of God, are devised, which after are in most despite-
full manner put in execution against the Saints of God:
and to conclude, she is the Princeely pallaice of the papisticall
Kingdome, and of Antichrist him-selfe, and that so limited and
appointed by the full and generall consent of all the route and
rabble of that traiterous generation. For why are the Popes
of *Rome*, (who retaine still their power and authoritie ouer
their Antichristian Churches, wheresomeuer they shall become)
more tied, to be, and settle at *Rome*, then either at *Bonacie*, or
Averien, or *Viterbie*, or *Paris*, or *Venice*, the which notwithstanding
are verie great and famous Cities, and in respect of
commodities, requisite for the maintenance of our life, and of
great concourse in way of traffike and marchandise, are to
be preferreth farre aboue *Rome*, or all the soile and territoris
belonging unto *Rome*? If heereunto it be said, that the reason
thereof is, because the Pope is Bishop of *Rome*: I aunswere,
that they whod use to give dispensations to others, that they
may be non-residents, and discontinue from their proper Bi-
shoppicks, may become non-residents themselves if they will,
and as they tearme it, despence with themselves in that point,
and so use their owne libertie. Againe, when as the abode of
this Romane Bishop was for the space of 70. whole yeares
together continued at *Averien*, was not the Pope in all that
while Bishop of *Rome*, as well as now he is, although he
were not at *Rome*? Stephen, Bishop of *Rome*, what time as
he made so often journeys to *Pipin King of Fraunce*, when
as he was so hielidly molested by the *Lombards* that were
deadly enemies unto the *Sea of Rome*, when I say, he went
foorth, and staid so long in *Fraunce*, I trust he realed not in

the meane time to be Bishop of *Rome*, therefore that reason is of no force. But in truth, the verie reason why *Rome*, rather then any other place in the world, or then any other Cittie, how famous so ever (as *Alexandria*, *Antioche*, *Jerusalem*, *Constantinople* sometime were: and as *Venice*, *Florence*, *Bonone*, *Paris*, *Anverpe*, *Avenion*, *London*, now are) should be the first and certaine seate of this kingdome of *Woperie* and of *Antichrist*, is, because the word and propheticie which the Spirit of God had giuen out unto John touching the place of *Antichrist*, must needes be fullfilled: for the place of this so detestable a *Sea*, was expressely limited and layed out, namely, to be in that pescina, where that auncient, famous, and stately *Rome* sometime stode. Now this could not possibly come to passe, before that oulde and noble *Rome*, which was the place of the Idolatrous Empire, was ouerthowen. For this place is called Geddon, that is, a rising, *Harma*, of the high place. And thus it could not be learned, but after such time as that high *Rome* was falle: which was thoroughly performed by the *Gothes*; before the chaire of *Antichrist* was in that place strect. For the Bishops of *Rome* never challenged with them-selues the name of *Uniuersall Bishop*, or toke upon them such power of *Antichrist*, before that oulde *Rome* was quite defacred. Indeede, she was often before surprised, and ransampt, but in the ende, she was by the *Gothes* brought to utter ruine, when once the *Romaine Empire* was translated thence unto *Constantinople*. For to let passe that she was once taken by the *French-men*, (because indeede that makes nothing for this purpose,) after this propheticie of *John*, she was surpised thise, and at last, according to this decree of *God*, layde flatte in the dust: the firsse whereof was performed by the *Gothes*, while *Arcadius* and *Honorius* were Emperours, in the yeare of our *Lord* 414. but then she was not cleane ouer-turned: the second was by the *Vandals*, *Marcianus* beeing Emperour anno 449. but neither as yet was she destroyed: the thirde

and

and last was, when *Iustinian* the first was Emperour, vnder the conduct of *Totitas*, King of the *Gothes*; which was that finall ouerthowen, and utter ruine of *Rome*, whereof that place of the *Reuelation* is directly to be understood: for then indeede she was foulie handled, then was she turned cleane topisie-turrie, then were her walles beaten downe, then was she so terrible set on fire, that the raggyng flambes thereof made hauocke for the space of xix dayes together, in so much, as it consumed the whole Cittie in the yeare 540. but somewhat before that time, namely, from the yeare 534. (as *Onuph. lib. 3. Fast. obserueth*) by meanes of the warres wherewith they were continually afflicted by the *Gothes*, they had cleane left off their custome of creating pearly newe *Consulls* at *Rome*, and in the *Westerne pates*, namely, vnder the *Empyre* of *Iustinian* the first, and after the *Consull-ship* (which was the last) of *Decius*, *Theodorus Paulinus*. And after that, in processe of time, the *Romanie Bishop* vnder the *Empyre* of *Phocas*, began to usurpe and take vpon him that proude stile, to be tearmed the *Uniuersall Bishop* of the whole world. So we see that after the layde ruine of *Rome*, he sittes me with that stately title in that verie place where oulde *Rome* was, about the yeare of our *Lord* 600.

True it is, that *Constans*, the second Emperour of *Constantinople*, Nephewe unto *Heraclius*, indeauoured his best to restore the *Empyre*, and accustomed dignitie, unto *Rome* agayne: and so likewise after him would other Emperours, as the *Italians*, *Berengarius*, yea, and some Popes them-selues (as *Sigoniis reporteth*) but they could not, for the secrete counsaile of *God* was against it: so that meete it was, and so it ought to be, that she shold remaine in raggs, and heapes of rubbish, that according to the *Propheticie* even of *Sybilla*, *Rome* might become a * rynne, and she that * ἡράκλεια was * renowned, shold afterward be dynowned, in so much, * ἀναγέλλεται as such as are not well acquaynted with the Cittie, might *asynge* serke for *Rome*, beeing in the middest of her.

Againe,

Againe, if we regard the men and the manners of the Citizens, and inhabitants of this new *Rome* repaired, we shall finde that both they and their disposition, are very fit and agreeing with the kingdome of Antichrist, the which I had rather should be set out by S. Bernard, (who was a great maintainer all the time of his life of the Romane dignitie) then by me. Wherefore, *Lib. 4. de considerat. ad Eugenium 3. Papam, cap. 1.* witness thus of the Romane. They are the men (saith he) that haue the doing in all things that concerne the Popedome: but what is more apparantly knowne to the world, then the frowardnesse and insolencie of that nation? a people not pliable to peace, trained vp in tumults: a nation fierce, cruell, intractable, neuer yeelding but where is not able to resist: what one among a thousand shall ye finde in that Citie, that will preferre ye to the Popedome, without a present bribe or hope of reward? try me (if yee will) whether I haue any skill or knowledge of their behauiour. They are principally wise to do a mischiefe, but sterke fooles to do any good: they are hated both of God and men, as hauing offered iniurie and violence to them both. Impious they are against God, foole-hardie in matters of religion, seditious among them-selues, envious to their neere neighbours, discorrous and currish toward Strangers and Forraigners; them-selues louing no man, are beloved of none, and seeing they would be feared of all men, it can not be but they should stand in feare of all. They be such as can not abide to be inferiours, and yet knowe not how to behaue them-selues in superioritie: treacherous and vnfaithfull they are toward their betters; proude and vntollerable toward their inferiours. Impudent they are in begging, and insolent in denying: importunate in vpseeking, neuer quiet till they are sped, and most vnthankefull when they haue obtained. They haue taught their tongues to boast of Mountaines, when they meane to perfourme as small matters as Moale-mills: plentifull in promises,

promises, but as sparing in performance: smooth-tonged flatterers, and dogged back-biters: meale-mouthed dissemblers, and despitefull traytors. This farre that famous Doctour Bernard, of Romane manners. But before the dayes of Bernard, one Saluianus, Bishop of * Marsell, (whid lived Anno Domini 480.) in his *Booke De prouidentia Dei*, witness thus of those men; Therefore (saith he) the name of a Romane Citizen, was some-time not only in high price, but obtained also at a great price: but it is now voluntarily refused, yea, abandoned of all men, in so much as it is not only coumpted contemptible, but abhominable. Now, can there be a greater proofe of the impietie of *Rome* then this, that many men of god calling (to whome qcherwise the flourishing state of *Rome* shuld be a credit and dignitie) should notwithstanding in regard of the wickednesse & crueltie of *Rome*, be glad to renounce the name of *Romane*? thus farre Saluianus. Now these fellowes, in processe of time proued neuer a whit better: nay, another bird of their owne nest, and one greatly accoumpted of among them, I meane Mantuan, speakeith thus of them, Practise ye may at *Rome* what you will, save godlinesse only?

But touching that place of the Revelation, Cap. 16.16, that is ought so to be refoured and read as I haue set downe Geddon-Harma. I learned of Ioseph Scaliger, a man verie excellent in antiquities and other knowledge. For it is certaine that those words were written thus in Hebrewe Geddon-Harma, & therfore according to the maner of the Hebrewes, we must in reading the words goe from the right hand toward the left: but the Notarie, who afterward exemplified the words, when they were translated out of the Hebrewe, into Greeke or Latin, following the order that is vsually with the Greekes and Latines in their reading, and so beginning at the left hand, proceeding to the right, put downe Harmageddon in stead of Geddon-Harma.

Now this place of the Revelation is taken and applied (although sonic thinkie otherwise) in resemblance and imita-

* A Cittie in
Fraunce.

tion of that which is written, Daniell 4. 11. in these wordes, Hewe downe the tree, where the word Geddon is first, and then Harma followeth next. And that Hebrew word *Harma*, signifieth among the Hebrews an high place, or (as Hierome would haue it) a porche, or as may be gathered out of Judges 1. 17. a place destroyed: and, being written with an alteration, the letter (H), before it, a stately and famous Citie, such as oulde *Rome* was. Lastly in the verie word there is an allusion unto the name of *Rome*, being written in Hebrewe, which is exprest with the verie same prickes, letters and all. So doth Hierome thinke, Isa. 21.11. that in the word *Rome*, *Rome* was alluded unto. So John Mercer, a verie skilfull man in the Hebrew tongue, vpon the Cant. 4. 6. thinketh that in the word *Mor*, allusion was added unto the mount *Moria*, which was one of the heads of *Sion* hill. Verie certayne it is, that the allusion or resemblance is very fit & proper, in that *Roma* shalld be termed *Harma*, that is, that high and stately place, whether ye respect the hilles and situation of the soyle, wherein it was built and reared, at what time John wrote these things: or the bruite and fame that went of it, because that *Citie* was more glorious then any other, and was corrupted (as Austin speaketh) the Lady and Mistresse of the whole world, yea, even Virgil in the first of his Elegies testifieth hereto in this manner:

*I like a foole did liken Rome (friend Melib.) to a Village,
And to our simple countrie towne that stads by plough & tillage.
But she doth shadow all the rest, and shewes her head farre higher
Then doth the Cedar tree exceede the Bramble and the Briar.*

And agapie:

*That roiall Rome that spreades her power abroad both farre and
(As farre as doth the Ocean sea) her glory to the skies. (nigh,*

Upon all these evidences we may boldly giue sentence, that the seate of Antichrist, the place whereunto all resorte that fight against God, is expressely determined and set downe, and

and that is *Rome*, which at this day standeth, byt built vpon the graue, ruines, and ashes of that auncient and famous *Rome*, which was layde in the dust by the *Gothes*: that is, which is seene to be re-edifted and inhabited againe; in the verie place where þ former proude *Citie* was ouerthowene. Re-edifted, I say, but to a cleane contrarie purpose to that of the restoring of the second *Jerusalem*, after the captiuitie of *Babylon*, which likewise was reared againe in place of the oulde. For, *Jerusalem* was renewed, to the ende that God a-gaine might therein be serued: but this *Rome* was new rayled, that God againe should therein be blasphemed.

*In what respect the assemblyes of the Papists
and of Antichrist, are called the Temple and
Church of God: wherein answere is made
to manie of their obiections.*

The seuenteenth Chapter.

¶ In this question is great, and right worthy the handling, namely, how and in what sense Paulc giues the name of the Church unto this desecration of Apostacie, and the name of the temple of God, unto that companie and crewe of the backsliders. ¶ Papists the Church of God, may one say? In dede þt is þt halfe troblede; and still doth trouble many, and those not unlearned, who are therfore kept still in þope of it, for that they thinke and esteeme the same as the Church of God, although corrupt, and haing blemishes. Now for the better clearing of this matter, we must thus distinguishe. ¶ Thinges that are called after one and þt selue sathe name, and haue a resemblance or likelihood, the one of the other, they arreches but of the same nature and propertie; or else they agree but in part, or in some respect. ¶ L. 2. ¶ This qm

This may be perceived in the state of man-kinde. For although all that beare the name of men, are so called, for that they are creatures indued with reason, yet among them, some there are, who but in respect only, may seeme justly to be so called, as namely, soles, and monstrously misshapen creatures, which rather resemble beasts then men. But, on the other side, some there are, who in full measure, and absolute magnitudo, deserve to be so termed, in regard of the perfect use they haue of reason. Again it may be perceived in the condition of an house, for where-as, (to speake properly) that is to be termed an house, which consisteth of a rofe, walles, and foundation, framed and compact together, to withstand the violence and annoyancie of the weather: yet some houses there are which performe not this much in god and perfect sort, as being faultie in the rofe, or decayed in the walles: and some againe there are, that perfourme it fully. Therefore the former are termed houses but in part, which Logicians call *κατατ.*, in some respect: and these latter, simple god, as they speake, *ἀπλάς*, absolute. Now the cause why these things which be not so absolute, *ἀπλάς*, are notwithstanding termed as the other are, is this, for that these imperfect things haue a kinde of parity and similitude; in alsort answerable unto the other perfect things wherewer they haue the name. For there are more things in the world then severall names. Whereby god calleth them, neither is there thing called with a proper or peculiar name, belonging to it, whereby it commeth to possesse that one and the selfe-same name is attributed unto severall things, and yet not altogether in the same same sence. Therefore this kind of thinges (as not *ἴδια* or *simple*, as the *αὐτός*-men speak) but double and doublefold, and even so it falleth out in the world Church, which is indifferently given both to the true, and falle Church. For if we haue an eye to the true & proper definition of a Church, we shal find that it will agree only with the true Church: the definition whereof,

may

may be this. A compaine of the faithfull which serue God sincerely, and became among them the publike markes of their adoption, which himselfe did institute, as the sacred word, the Sacraments, and discipline: whereby it falleth out, that by these three notes, as being her true and proper badges, the true Church of God both consist, is marked out and seuered from the erronious and falle Church, to wit, by the true worship of God, which is framed as himselfe hath ordaine in his holie word, (Ioh. 10, 25. *My sheepe heare my voyce*) by the sincere use of the Sacraments, which God himselfe appoynted: and lastly, by due discipline and correction of manners. Looke therefore what societie and compaute of men haue not these markes among them; I meane none of them at all, ic cannot bee called the Church of God: but if it haue but one of those notes, then is ic called a Church; but only in some respect. But looke what congregation retaineth moe of these markes, the same haue with better right be called a Church, than that which hath fewest. Now, if we shall make search after these markes in the state of Poperie, wee shall finde, that the same may be called a Church: but only in respect, because it obserueth and retaineth but a very dead, and barke print of the former notes: namely, the use and marke of one Sacrament, to wit, Baptisme: the which by the speciall prouidence of God, remayned (touching the substance of it) uncorrupt, euen in the darkeste time of Poperie: but touching the accidents or circumstances used in the administration of it, it was altogether defiled, corrupt, and prophane. Therefore the kingdome of Poperie and of Antichrist is the Church of God, but depending as it were by one poore marke, and a siele slender thred. But as for the congregations of the Gospel, they are rigly and simply termed the true Church of God, which is by al these marks to be discerned by the world, and resolved unto by the faithfull. The like difference was once between the kingdome of *Judah* and *Israel*, in the last whereof was retained Circumcisyon onely, least that the marke of their adoption by God, should be cleane put out among

mong them. Agayne, the same discrepance is to bee scene betwene that house whiche we vse for our parvile riuation, where we haue our household, and all chynges necessarie about vs; and betwene an olde tottering Cottage, wherin sometime wee dwelle, but after left it and let it ly desolate: for we vse to cast them both our houses: but to speake properly, that onyl is to be accepted our house, which presently we i. habite, and not that whiche we haue in such soyl givyn quer. But hercynge obiection is made in this sort: if Poperie be the Churche of God, then is it the Spouse of Christ: and if his Spouse, then is there none other assemblyg, that may be taken for the Churche of God: For no man either may or can haue two wifes: therefor it is meete ye shoulde adioyne your selues vnto the congregations of the Apistles: Whereunto I answere, that there is but one Churche, (namely, that onyl whiche is the true Churche of God) which is to bee reputed for the Spouse of Christ: as for the other assemblies, they are to be confuted by Harlots. And as *Augustin* speakeþ lib. 1. contra *Dianat* cap. 10. Whatsoeuer the assemblies else, of the vry Heretakes and Schismatikes, haue among them agreeing with the word of God; that the true Churche of God acknowledgeth, and challengeþ as properly belonging vnto her: for all other congregations are so farre fwoorth to be approued as they do consent with the true Churche: and so much to be disroyed as they disagre from the same. Therefore the state of Poperies in as much as it sparueþ from the true Churche, and is flat papisme, may as justly be tearingne the Spouse of Christ, as that woman that was maried long ago, but after was þe put from her husband for adulterie by her committed, may be calld his wife: who althoþ she receiued long since the bill of Dimisement, & that all dutees of mariage ceased betwene him & her, yet, in regard of some Rings, whiche it pleaseþ her still to weare, whiche were once pledges betwene the of former mariage, is tearingne sometime by the name of a wife. Therefore we acknowledge þe to be myn true, whiche is written Math. 24. 28. Where the dead bodies are, thither will the

the Eagles resort. So every man ought to adioyne himselfe to that congregation which is the Church of God: But this I say, that this must be understood of the true, & not of the false Church: And that that is the true Church of God, wherein either at the souner markes, or at least the principall & chiefe of the age to be found apparant. But looke in what assemblies the traditions of men are urged, in stead of the pure worde of God, & in stead of his true worship, mere Idolatrie is maintained: in stead of the true Sacraments of Christ, the deuises of men are vsed in (all which we see openly practised in Popery,) we verily dente that those companies are the Church of God, or that they are the same societie whereunto Christ would, or willed vs to resort. Lastly, where as commonly we say, that the promises of God do belong unto the Church: that also we hold, is to be understood only of the true Church. It at no hand either of the Papisticall or hereticall Synagogue.

Now, out of thls that hath been sayd, it is easly to be gathered, that those are not to be accympted Scilmistes, that renounce Popery, becaus that in so doing they do not depart from the true Church of God: (from whch whsoeuer scattereth is lawfully to be charged with making of a Schist) but rather they are to bee acknowledged for such as haue seuered themselves from that blasphemous Apostacie, & cursed crewe of Apostates: (that is, from a disguised Marke or vtzar of the Church) in which action of theirs, they are as greatly to bee commended, as those that with all speede rid themselves from filthie & infectious places. But if hereunto the Papists make replies as they are obstante in maintaining their errors) and say, yea, but ye were baptizyd in this Church of ours, why therefore are ye not either re-baptizyd, or els why do you not continue in, and reverencie that Church wherein ye were baptizyd, and whereunto at first ye gaue vp your names? I answer, it needeth not that we shold be baptizyd agayne, in as much as we haue once alreadie beene sprinkled with Christian baptisme: the which Sacrament (as I haue already shewed) touching p substance & material point of it, was kept & conti-

nued among the ~~Donatists~~. Therefore, having alreadie received the Baptisme of Christ, wee are not agayne to bee newe Christened. ~~As~~ I am harby often answere to this effect to the ~~Donatists~~. And yet notwithstanding, wee neither might, nor may for all this, continue still in the Popish Church: neither is it periture, or Apostacie from him, to whom we gaue vp our names, if we abandon their societies. For right Baptisme, (the outward shewes whereof we received at the hands of the ~~Donatists~~ themselves,) wee gaue not our names to the Pope: but to Christ, into whose name also wee were at that time incorporated, being thence called Christians: him we professed, and acknowledged to be the guide of our salut, and not men, nor the Pope, nor any Bishopps; but we, partly through the great unthankfulness, and partly through the ignorance of our ~~Popish~~ teachers, were (and that a great while together) carried from our Captaine Christ Jesus. And so in the darke ignorance of our blind understandings, by them so besetted, we followed the Pope in Head of our Saupur. But now having the eyes of our mindes lightened, through Gods gracie and goodness, we see and acknowledge our error. And therefore, with al our hearts in sincere affections, we vprefete, with purpose ever after to stike to our first and true Captaine, to whom only wee gaue vp our names, to witte, Christ Jesus. ~~And~~ ^{in his} treatise upon the Goswell of S. John saith, ye are Gods chyrs: but being his ioytie, we were carried straigleng from his Treasourie, and through our fault, the print which he had stampt in vs was woxne out. At last he came, and resourmed that, which himselfe before had founred in vs. Now I pray, call vs this treacherie for a man to vp-secke his Generall, and his Banner, the which for a time through ignorance, we had lost. ~~Is~~ this to be a Renegate? If any man thinke this adulterie of ours not to bee so currant: let him heare ^{in his} first treatise, upon the Goswell of S. John, speaking thus vnto those that were baptizid by the ~~Donatists~~: Hold you (saith he) that which thou hast alreadie received, it is not altered, it is only acknowledg-

ledged, it is the stamp of my Lord and King: it shall bee no poynt of sacrilege in me, I do, but resourme the strager, I do not temper with the stamp. For such as John had first baptizid, Christ did after admit unto him. And by baptisme we become their Disciples, in whose name we are baptizid. 1. Cor. 1. 13. But if they furche obieco and say, that, if wee denie the Baptisme to bee the Church of God, because it hath some corruptiōns: and in regard of some ill behauourz that are amongst them, we shall in so doing fall into the error of the ~~Donatists~~, who would acknowledge no congregation to bee the lawfull Church of God, which had in it any imperfection or blemish at all: I answere, that in the possession of Popery, wee do not respect the lewd demeanours and dispositions of men: neither do we in consideration thereof denie it to bee the true Church of God: but wee weigh the unlawfulness or pollution of the thing it selfe, the doctrine they teach, the nature of their Church, and the very grounds worke wherupon standeth, and finding that it is not the same wherupon the true Church is established, wee cannot yeld, that Popery is the true Church of God.

Of the time of the comming of Antichrist. And first, that it is plainly to be gathered out of the Scriptures that he was not to bee reueiled before the Romane Empyre should begin to totter, and that the kingdom of Christ should by the preaching of the Gospel begin to grow and increase.

The eighteenth Chapter.

The fourthe poynt that is to bee considered in this discourse, is touching the time of Antichrist: which is a poynt worship, nay, necessarie to bee knowne, that so Antichrist might the better be descried and ayoyded. Now, touching the time of his layd comming, such as haue written therof are of diuers opinions. For one *Arabianus*, (as *Platina* reporteth in the life of *Victor*) affirmed and caught that

uen then in the daies of the Emperour Severus, Antichrist was risen: And hereunto was he perwaded by the view of the corrupt manners of the Church, & by sight of an infinite number of heresies, which then were sprong by. But (to make short) Paul determineth fully of this matter, when he saith, that then Antichrist was as her made knowne and manifest, wherat which heret was once taken out of the way: For ye know (saith he) what it is that wch-holdesth his wrodgs are (τι διλ κατέχει) which now hindereth or wch-holdesth death: Now, great daies hath been made what those wrodgs have signifi: For, some do take them in such sence, as if therby were meant, the Romane Emprye; and some, as if nothing but the publishing of the Gospeyl were thereby to be understand, which was first to be spread ouer the face of the whole earth: which opinions although they seeme to bee diuers & repugnant the one to the other, yet they may be well, and easilie reconciled. For wee shall finde either of them true, if we consider aduisedly of the matter: For both of them came to passe before the kingdome of Antichrist (wherof now we speake) was festered & established: I meane both the ouerthrow of the Romane Empire, & the propagation of the Gospeyl ouer al the world. This reconcilment of these two options, and this exposition of mine, is confirmed by a very plaine place of Daniel, cap. 2. 34. & 44. & 7. 13. The wrodgs wherof are these, cap. 2. 34.

34. Thou didst behould it so, till a stone was cut out of the mountaine without hands, which smote the Image vpon his feete that were of yron and clay, and brake them to peeces.

Ver. 44. And in the daies of those Kings shall that God of heauen set vp a kingdome, which shall never bee destroyed, and this people shall not bee given to an other people, but it shall breake and destroy al these kingdomes, and it shall stand for ever.

Cap. 7. 13. I beheld in visions by night, and loe, one like the sonne of man came in the clowdes of heauen,

and

and approached vnto the auncient of daies, & they brought him before him.

Whereby wee see that both these things came to passe at one time: and that so, as they proceeded and grew on by little and little, as to wch by degrees, both alike, I meane the ruine of the Romane Emprye, & the enlarging of Christes kingdome & glorious Gospeyl. And yet as the Romane Emprye was not dispatcht at a blow; so neither was the kingdome of Christ reared vp, & established by the preaching of the Gospeyl at one instant: but faire & soothly, as it were by iuch-meale they went forward together by equal steps. But it seemeth that hereunto obiection may be made, say that while the byn Emprye as yet stood and flourished, the kingdome of Christ wch standing gathered strength: For Constantine the great had alreadie by publike proclamation baned by the Pocula-tous Churches, & further had givien out his full consent and approyng of the Gospeyl & Christian doctrine: the whiche, ample of his was followed & perfoyred by all those Romane Emperours that succeeded after him: (except only Julian the Apostata or back-slader) whereby it came to passe that all the world, in a manner, embraced the Christian religion. And this hoppenered about the yere of our Lord 300: So that at one time and instant, both the Romane Emprye and kingdome of Christ, did stand and flourishe one under an other, contrarie both to my former interpretation and the propheetie of Daniel: True it is, that the Iewish Rabbines, do at this day vse this argument agaynst the Christians: whereunto Maister Caluin doth very directly and plainlie make aunswere, namely, that as the kingdome of Christ did rise, as it were by degrees, and came not to his perfection at a sodaine euens so by the like measure and moment was the sayd Emprye empapped. For by the seeld and determinate decree of God, that fourth Monarchie was to be taken away, to y end, that a fift, which is Christes, should be raised vp and establisched: Not that the Gospeyl is contrarie and repugnant to

small policer, but that God had in purpose now, otherwise to rule the world after that the Goswell had taken place: namely, Prince, as before he had done. Whereupon that huge, and brough to chips but by preece-meale. So that the Rabines are deceived, who thinke that then only the sayd Emprye is to bee reputed ouerthowne, when there were no moe to bee found to beare rule under the name of a Romane Emperour. For it is very certaine that the maiestie of the Emprye began to decay somewhat before the daies of the Emperour Constantine the great, yea, the beautie, strength, & dignitie of it began to be put out. For looke when the sayd Emprye began once to be devided into partitions, & that such as were sometime their subiects began to pluck their neck out of coller, and enfranchise themselves into libertie: since that time the state-ly poxe of the Romane Emprye began apparantly to stoope and hang downe the head, yea and that also when the power and dignitie of the sacred Emprye began to be translated, not only to forraigners & strangers which were no Romanes by birth, but either French-men, or Spaniards, or Africane, but to such as were no better then Swine-heards, Sheepe-heards, Pease-heards, Rose-makers, & such like base & abject kind of people: which immediatly came to passe after the Goswell began once to be preached, as the Romane histories are plentifull witnessses. Since which time it is very certaine that the Emprye of *Rome* began to be dasie. At which very instant also the Goswell & kingdome of Christ began to aduaunce and shew it selfe. And this is it which Paule sayed did with-hould & let, that Antichrist even in his daies could not bee reuelled: namely, so that the Romane Emprye was by little & little to be pulled downe, & the Goswell by like degrees to be spread abroad, before this so detestable a defection & falling from the doctrine of Christ, could take place. This expositio[n] and opinion of mine is strengthned by two arguments or proffes, namely, by reason & authoritie or witnes of the fa-

thers,

thers, beside the euent or accomplishment of things, which as I haue said is the surest interpretour of this prophecie. The reason which I meane, is this, y seing Antichrist was to sit (as I haue auouched) in the seate where the Romane Empire was placed, it could not be chosen, but that the said Empire must first be put out of place, and trodden under fote, before the seate of Antichrist could there be erected, for to such a purpose he had neede to finde *Rome* empty, in as much, as while it was posselt by others, it could not possibly be seized vpon by him. Againe, seeing all the kingdome of Antichrist is nothing else but a plaine defection from the Goswell, that so the world might justly be punished and plagued for their unthankefullnes and contempt of the word, it was requisite that first the true doctrine shoulde be preached, and the Goswell spread abroade, from which afterwards the ungratefull world might decline and fall away. For except that those things had gone before, these other could not haue followed, neither could the Antichristian kingdome be rightly termed an Apostacie.

And touching the sayings and testimonie of the Fathers, they are verie pregnant in this behalfe, and make fully for my purpote, principally Irenaeus, then Tertullian in euerie place: Laetantius lib.7. cap.15. The Empire (saith he) shall retourne out of the West, into *Asia*, and the Romane Empire (my heart quaketh to speake it) shall be quite taken away: Egypt shall be the first that shall drinke of this cup of affliction: which prophecie to be true, the successe and issue hath verisified. Chrisostome also vpon this partie place of Paule, is of the same iudgement. Hierome in his Epistle to Algasius. Austin lib.20. *De Civitate Des.* cap.19. Item, against Petilian, cap.14. After the publishing of the Goswell, there shall be an ende. What more: the Auhour of the booke intituled *De Antichristo*: All kingdomes (saith he) shall fall from the Romane obeystance whereunto they were subiect, to the ende that so Antichrist might be reuiled.

Whether Antichrist could come and settle him-selfe before the Emperiall regimēt of the French-men were ended.

The nineteenth Chapter.

SHere is one thing in the said booke that treateth of Antichrist, recorded to the great praysē and commendacōn of the French-men; in these words. But as for that time it is not yet come: for although we see the Empire of Rome greatly empouerished, yet so long as the race of the French Kings shall continue, to whome by right the title of the Empire doth appertaine, the Romane dignitie shall not be utterly suppreſſed, ſeeing it ſhall be vp-heald in her ſaid Kings. Whereunto indeed agreeth that ſaying of Innocentius the third, in a certaine Epifle of his ſent to the Bifops of Fraunce. The aduaancement (ſaith he) of the kingdomē of Fraunce, is the glorie of the Apoſtoliſe (that is Romiſh) ſea. But as for this matter, let them that liſt proue it, for I promife ye for my part, I gine but little credit to it, as hauing iuſt cauſe to ſuſpect it, ſeeing it hath no grounde or warrant: but contrarielie the thing it ſelfe telleth another cauerne. For the French Kings, it is certaine, were the greatest fauourers and parcones, for the rearing and vp-holding of Antichrist him ſelfe, and his Antichristian kingdomē, that could be, and especially that ſame Pipin, which was furnamed Short: and againe, Lodo- vius Pius, his nephewe, who alſo was the man that at firſt gaue unto this Antichrist all that ſtreete, termed *Via Flaminia*, (which alſo the Italian call little *Rome*, and others *S. Peter's patrimonie*;) and this forſyth is, that cogged and conuerſeſte donation of Constantine the great, which the Popes Parafites do ſo oft, but verie vterly, make ſuch boaſt of. And further, Lewes the eight, & Phillip Augustus, did ſhewe up the ſaid kingdomē of Antichrist, with all the power they could make, either of them ſelues, or of their kingdomē. So

that this one ſpeach and aſſertion is ſufficient to ſhewe, that Austin was never the authoſ of that booke, ſeeing that in his time, neither were the French Kings ſo famouſly knowne, neither was the Empire ſuſtained by the French-men, which began long after in the dayes of the Emperor Valence. Now out of all these things which haue bin ſpoken, that is gathered, and concluded which I haue aſſerted, namely, that both the Gofpell was firſt to be preacheſ, and the Romane Empire to be demiſhied, before that the Kingdome of Antichrist could plainly be deſcryed or eſtablished. And touching this ouerthowe of the Romane Empire, Paule hath indeede made ſome ſignification of it, but ſome-what obſcurely, and that he ſeemeth to haue done in two reſpects: firſt, for that he ſpake unto Christians, and thole that were not ignorant of this prophecie, and of this pece of woake, for they had heard the Apoſtles in their publike preacheings in the Churcheſ, often handling that matter, as it appeareth by their writings. Secondly, to the end that none ſhould thereby take diſpleaſure: of that any daunger ſhould thereby growe unto the Church from the Romane Emperours, for that ſome of the Christians ſhould ſeeine to prognosticate, and hartily wiſhe their deſtruction. But althoſ Paule had vterly concealeſ this point, yet it might ſufficiently be underſtoode out of Da niell the 2, and 7, that ſuch a thing ſhould come to paſſe.

Yet that place of Iohn, 1. Iohn.2, ſeemeth to make againſt both this mine aſſertion, and alſo this place of Paule, wherein Iohn affirmeſ, that in his dayes Antichrist was alreadie come. But unto this place of Iohn, an auiſwer may be eaſily made, namely, that the foundations and ground-works of this kingdome and Apoſtacie, were indeede long a-goe framed, by meaneſ of heretieſ and heretikeſ, but yet the whole ſtaine and building of the ſaid ſtate and kingdome, was then at laſt reared aloſt in ſtature and ſtrength, to the viewe and open ſight of all men, after that the kingdome of Chriſt began to be proclaimeſ, and the Romane Empire to be reuereſed.

That

That the time of the coming of Antichrist, wherein he should seate and settle him selfe in the Church, was by the Spirit of God presarcely set downe to be 666. years, from the time that this prophetic of Iohn was made knowne: the which tearme of time did expire, much about the raigne of Constantine Pogonatus the bearded, an Emperour of Constantinople.

"The twentieth Chapter."

But in this point concerning the time of the coming of Antichrist, this question (which containeth indeede much more difficultie in it) is moued: whether the time, within the compasse whereof, the kingdome of Antichrist was to be erected, be to be found in any place of Scripture certainly set downe and determined: wherein, it is verie certaine, men are of divers judgements. Some deuine it flatly. And therfore Austin, lib. 18. *De Civitate Dei*, Cap. 25. & 33. saith, that that time is altogether hidden, and unknowone, and is verie earnest herein, that neither the moneth, nor the yeare, nor the time of his coming, and of his kingdome, can be learned. But they that are of that opinion, seeme to be deceived: and herein they erre, for that they vnskullfully, and falsely do attributethose things vnto one man (as I have declared) whom they take should be the only Antichrist, which are to be understande of the whole state and bodie of Antichrist. But, that which the Scripture doth in plentifull manner deliver touching the kingdome of Antichrist, is to be taken of a whole head-rowle of men, and of a long succession of matters and times. Some therfore are of another judgement, namely, that the time is expressely set downe and determined, wherein the said kingdome of Antichrist shold begin: and yet even herein also some dissent from others. For somethinke that

the

the yeare 1000. is the prefixed time, some 500. others 400. after the birth of Christ: but seeing that all these, because for their assertions they ground vpon no certaine and direct place of the holie Scriptures, but rest only vpon doubtfull conjectures of their owne framing, we will take an other, and that a moore sure course, grounding our selues (except I be deceived) vpon a moore firme foundation. For if we marke well what the Spirit of God in the Revelation hath delivered, we shall finde that the time wherein the state of this Apostacie was to be established, is expressely set downe. And that time in verie truth is not so much to be reckoned from the time of Christes passion or birth, as from the time wherein this point of prophetic was receiued vnto Iohn, which falleth out in the yeare 666, as appeareth out of the Revelation, Cap. 13. 18, although Irenaeus doth write, *Lib. 5. cap. 25.* that this place of Scripture hath bin notably corrupted, the words whereof are these:

18. *Heere is wisedome. Let him that hath ynderstanding, count the number of the Beast, for it is the number of a man, and his number is sixe hundred threescore and sixe.*

I haue sayd alreadie, * that these words, *The number of a man*, are not to be understande of any magicall or miscall word, which by the arithmetical computation of the letters therein compisid, would yeld the iust number of 666. For this manner of noting out a time, is altogether strange and unknowone in the holy Scriptures. And to be shox, it is moe meete and agreeing with the brain-sick Cabalists, then proper to the Spirit of God. In the which odde facultie, although Irenaeus sometime tooke some painefull study, yet he derided the same in Valentianian, *Lib. 2. cap. 40.* Againe, those that haue waded therein, (as did Irenaeus and others) we see how uncertaine they are in themselves, and how repugnant the one to the other: for looke how many heads there are among them, so many severall iudgements shall we finde.

Now the cause why they all stumble especially vpon this stome, is, for that they do not attentively marke the verie wordes of Iohn: and yet the Spirit of God in that place speakeith verie simپle and plainly. For after he had foretould the state of Antichrist in the sayd 13. Chapter, and also described what manner of one he shold be: he also in plaine soþt did set downe the time, wherein all those things shold be fulfilled, namely, the yeare 666. which he teairneth the number of a man, that is a plaine number, and easie to be knowne, not hard to be reckoned, (euen as in Elay, Cap. 8. 1. a writing that is plaine and easie, is called the penne of a man,) and in such soþt to be countyd, as men vsually in thole dayes were accustomed to number. And these yeares beginne not at the time of Christes birth, but, rather of his suffering, and from the time of Iohn. Therefore the Spirit of God telletþ vs, that in the supputation of these yeares, we must vse the ordinary, and common kinde of reckoning then practised. And the reason why the Spirit of God is so carefull about aduertising vs hereof, is, least when question is made of the comming of Antichrist, we shold thinke that those yeares were in such soþt to be countyd, as in Daniell Cap. 9. 25. where the yeares of Christes comming are reckoned by weekes of yeares: for we shold be deceiued if we shold take that course. Truth it is, that God would haue the time and comming, as of Christ, so of Antichrist, expesly set downe vnto vs, but yet both of them after a diuers manner of reckoning. For the time of the comming of Christ, was to be countyd among the *Jewes* by weekes of yeares: but the time of the comming of Antichrist, by a familiar, popular, and common kinde of numbering, such as all men did ordinarily vse. For that kinde of countyd by weekes of yeares, is intricate, hard, and not so familiarly knowne vnto euerie man: but this manner of reckoning, which is, by adding of yeare vnto yeare, is vsually, and truly, verie playne and common. God vseid the former, when he dealt with the *Jewes*, among whome, the number of seauen, was

was a solenne matter, and religiously accounted of, and who were alreadie accustomed to obserue and counte manie things by multiplication of seauen weekes, as namely, the yeares of Jubile. But he vseid this latter, beeþing more common, which is done, by adding eache severall yeare, as it followed in succession vnto that, that went next before, when he had to doe with the *Gentiles*, among whome, the Church was to be planted, and with whome, that solemnite of seauen, or weekes of yeares, were never knowne nor practised, but only this other common manner, whereby they onely added euerie yeare as it followed, vnto those that were past, and went before.

Againe, the Interpretours of Daniell, Cap. 9, bring another reason, why God, in pointing and limiting out the time of the comming of Christ (wherin the great comfort of the *Jewes* shold consist) vseid rather the number of seauen, namely, to the ende that he might compare the time of their exile and banishment, which was, by the space of seauen, i.e. yeares, with the time of theyz comfort, and his mercie towards them which shold ensue, which was seauen times seauen yeares, that is 490. which number of yeares, those seauenyeare weekes prescribed by Daniell do amoune vnto.

Then after this soþt must we number the yeares, & counte the time of the Beasts comming, because the Spirit of God hym selfe doþ prescribe vnto vs the same manner: whereby it falleth out, that that time wherein the kingdome and state of Antichrist began publickly, openly, and that especially to be framed, and set vp in the Church of God, was in the yeare after Christ 666. Although withall I am not ignorant, that after the tyme of Christ, there were diuers kyndes of supputation of yeares in the Church of God, while some began to reckon at the conception of Christ, others reckon, at the gouernment of Alexander, and some againe reckon from the first yeare of Dioclesians Emperore: but verely, I my selfe doe thinke, that in this place,

those 666. yeares are to be reckoned, both from the death of Christ, and from the time that this prophecie was reveiled in: and especially for the more easie and readie reckouing, let vs beginne to reckon from the time of Christes suffering, so in the 666. yeare after his Passion, that blasphemous kingdome of Antichrist, whereof the Spirit of God had fore-warned, had openly, and euerie-where seazed upon the Church of God. Most certaine it is, that at that verie time, and in that verie yeare, the Papisticall and execrable Masses, a verie defacing and blotting out of the death of Christ, began euerie-where privately in Churches to be celebrated in the Latin tongue, as Bale wryteth in the first of his Centuries, Cap. 80. namely, in the time of Vitalian Bishop of *Rome*.

Againe, this number 666. limited for the reveiling of Antichrist, may seeme to some to be so set by God, for that it containeth about the third part of those two thousand yeares, wherein some thinke the world shall stand and continue, from the time of Christ, unto the ende of the world, only there is a little ouer-plus of yeares in this multiplication ouer and aboue the iust number of 2000. and those are to be allowed to this ende and purpose, that Antichrist might haue a time wherein he shoulde raigne, and after haue a fall. But touching this which I haue affirmed of the numbring of 666. yeares: how true it is, let vs now more attentively consider. For the issue of thungs, and the accomplishment of the Prophecies it selfe, ought to be accompted an omni-sufficient witnesse and profe of mine assertion. The which, that it may the better appeare, this I say, and affirme, that it is most certayne, and out of all concontroverie, that the strongest bulwark, or rather ground-worke of the Antichristian kingdome, began then publickely, and in verie deede to be layde, and to be reared vp in the midst of the Church, when one onely man, by the publike consent of Christians, began to be calld and acknowledged by the name of Bishop of Bishops, or, Vniuersall Bishop: and this began, and that by the

the authoritie and will of the Emperour himselfe, about the yeare of our Lord sixe hundred and fourre, as is manifest out of *Chronicles*.

For Boniface the 3. Bishop of *Rome*, was pronounced by the Emperour Phocas (as I haue shewed before) vniuersall Pope and Bishop of all the world, and that with this prerogative, that his priuiledge to him graunted, should continue for euer to his successors being Bishops of *Rome* and there seated. This was done by Phocas in the first yeare of his raigne, which is reckoned by all Historiographers to bee the yeare of our Lord 603. Neither did Phocas deale thus liberally with the Romane Bishop for nothing: For whereas the said Phocas had villanously murdered his predecessor Mauritius the Emperour: by this so bountifull a brybe bestowed on the Romane Bishops (who alwaies could do much in the Cittie with the people of *Rome*) he redeemed, and so recouered the fauour of the people, by the helpe and commendation of the sayd Bishop. For before the people of *Rome* bare deadly hatred agaynst this Phocas, for the butcherlie murther so treacherously perfourmed by him vpon Mauritius; and in regard thereof they would none of him for their Emperour. Therefore by the industrie of this Boniface Bishop, in way of recompence of so liberall a largis, Phocas was brought in fauour with the people of *Rome*: who thereupon began in solemnisso to cri, God save the Emperour. It may peradventure be supposed also, that Phocas was moued hereunto, in regard of a constitution of Iustinian, (which is to be read, lib. 2. *Nouella. 131.*) concerning the fourre holie Counsells, where the Emperour willeth the Bishop of *Rome* to sit first in the Synod, and the Bishop of *Constantinople* after him in the second place. Now, touching this priuiledge graunted by Phocas, it was afterward confirmed in a Synod assembled at *Rome*, vnder the sayd Boniface the 3. Anno 607, as Sigilbertus affirmeth. The which Synod consisted of three Icoze and two Bishops, thirtie Priests, and thre Deacons, wherein there was full power graunted to the Bishop of *Rome*, to

ratise and disanull the election of other Bishops. After that, in the Synod of Affricke (which was neare about this time, and was assembled vnder Constance the Emperour, nepheue unto Heraclius) this title and inscription was made him: Vnto Theodor Bishoppe of Rome, aduaanced to the toppe of the holie Apostolike dignitie, vnto the holie Father of Fathers, to Theodor the Pope, & highest Prince of all Prelates: the Synod of Affricke &c.

Thus then wee haue found out the foundations of this Antichristian Apostacie and perjured state (described here by Paule) publikelie layd, about the yeare of our Lord 604, but yet wee see that here wants of the former number of yeares: for it is to bee fiftie hundred sixtie and sixe. How then? Forsooth from that time forward the power of this kingdome and of this uniuersall Bishoppe, that is, of Antichrist, began moze and moze to incroach, in so much as now, all matters appertayning to the Church of God, began to bee directed at his appointment. And to speake brieflie, then began the increasing, the partes and the whole constitution and frame of this Apostacie, openly in the face of the Church to be laid out, fashioned, and strengthened even as a little Infant, which being within the mothers bellie, receiued there the knitting together and fashon of his members.

But as yet the foule puppie (Antichrist) was not fullie brought foorth. For hitherto the power of this uniuersall Bishoppe was ouer-shadowed by the authoritie of the Emperour, whereunto as yet he acknowledg'd him selfe subiect. A profe whereof may bee this, that the election of the Bishoppes of Rome, were yet now by the Emperours of Constantinople ratified and confirmed, and the sayd Bishoppes were subiect to their censure and reformation, yea and deputation, and that after the time that Phocas graunted them this priuiledge.

But at last, after time the authoritie of the Romane Bishop began to increase in Italie, and the Daieske and power of the Romane Emperour, who kept at Constantinople, began

to qualle daylie more and more, or rather began now to bee euuen at the last cast in Italie: and lastly, when at Rome the Romane Bishopes became the Emperours Legates or Vicegerents, or rather became caruers for themselves, and began in their owne name, and as of their owne authoritie to meddle in Church and Common wealth matters, to dispose of publike and priuate affayres, and by the consent of the people to rule the whole roast: then at last they easilie increased the Constantinopolitan Emperours to yeeld ouer unto them (and that by publike edict, and under a faire Charter) all that their interest and iurisdiction, which they had ouer the Romane Bishopes: And further, that they would will and commannd, that whosoever hereafter were by the people and Clergie, elected Bishoppes of Rome, shoule sooth-with, without any confirmation therof had from the Emperour, and without sending him a sacred Epistle (as they termed it) whereby they protested unto him their loyalty; bee reputed for lawfull Bishoppes of Rome, and bee by and by accounted to haue all lawe in their owne hands, not subiect to þ comptroulement or censure of any. Whereby it came to passe, that now the Romane Bishopes needed not the confirmation of any, nor yet the consent and approbation of the Romane Emperour himselfe (who then kept at Constantinople) but euuen of their owne swadage, as being now become their owne men, tooke upon them that authoritie, power and dignitie. So that from that time forward, the sayd Bishopes began to liue as men free from all iurisdiction of the Emperour, that is, without the checke or reach of any man or Magistrate whatsoever: yea they began to bee compted like unto GOD himselfe, not to bee iudged or called into question by any mortall wight. (Canon. nemini. 17. quæst. 3. and Canon. Nemo. quæst. 3.) Now this without doubt may seeme to bee the full height of the Antichristian kingdome, and without all controuersie it is to bee so esteemed, especially consideringe that it was erected, came to light, and obtained so ample authoritie at such a time. And this so great and ouer-spreading power of the Romane Bishop,

Bishop, whereby he was exempted from all censure and iurisdiction of the Empyre, was graunted first unto him by Constantine Pogonatus the bearded, an Emperour of Constantinople, whose raigne is reckoned to be about þ yere 666, or as some reckon 668. But yet Charles Sigonius (lib. 2. of the kingdome of Italie) had rather referre the graunt of this priuiledge unto the yere 684. Howsoeuer it be, certaine it is that Benedict Bishop of Rome, was the first that euer vsed the benefite of this ouer-lasling and licentious libertie. And it is an easie matter for a Clarke or Scrivener to misse in the compt of a yare or two: which is to bee resoured by making recourse to the Revelation. For it is well knowne to all men, what great diuersitie is sometime found among the Historiographers about the supputation of yeares and times, and that by reason that the Christian Church hath not alwaies obserued one and the same manner of reckoning. Therefore in so great a somme as this, it is like enough that a few daies should either be added or detracted. Wherby we see it now appeareth, that the kingdome of Antichrist was framed and set vp the very same time and yare that the spirit of God had fore-tould: namely, *Anno Domini 666.*

And as for the kingdome of Mahumet, it began about the yare 623. vnder the Empyre of Heraclius, and in the 30. yare of his government: So that the kingdomes of Antichrist and Mahumet differ not much touching the time of their rising. And as for this of Mahumet, it increased so mightie in a small space, namely, within the compasse of 32. yeres: that by meanes of his Gallies & Haule, he sodainly brought vnder his subiection the greatest part of *Asia* the great, *Phoenicia*, and part of *Affricke* in the time of Constance, the sonne of Constantine the yonger, nephew to Heraclius. *Anno Domini 655.* So that wee see, the former yare and number of 666, mentioned in the Apocal. cannot appertaine to the kingdome of Mahumet. And as for the kingdome of Antichrist, it did neither so speedilie nor so easily spread it selfe abroad as did that of Mahumet.

That

That those thousand yeares after which it is said
Sathan should be loosed: cannot appertaine to
the time of the comming of Antichrist.

The 21. Chapter.

YEt there is one thing more, which as it may seeme, may be obiecte unto that, that hath been spoken. And that is Reuelation 20.2. & 7. Where it is written that after a thousand yeares Sathan should be let loose, and should trouble the whole world, and gather together Gog and Magog. That is, the Gentiles, aliaunts and straungers from the Church of God, to make warre agaynst her. Some therefore suppose, that by this place, rather, the time of the comming and kingdome of Antichrist is set downe and limited. But how variable and diuers the interpretation and iudgements of the auncient writers haue beene touching the fense and meaning of that place, appeareth by Austin lib. 20. *De Canticis Dei* cap. 8.9. & lib. 21. cap. 22. Yet I will speake what I thinke, and which, after aduised consideration had of all things, touching that place, I suppose is to be determined thereof, namely, that those thousand yeares (as is evident, most manifestly, enen by the event) do not a whit concerne or set out the time of the comming of Antichrist: but rather that they are to bee reckoned and accompted, after that the sayd number of yeares of 666. were once expired. Wherby it commeth to passe, that by succession, in this sort of times, we haue plainlie set downe unto vs, what shall fall out and bee performed, almost to the ende of the world. For before the sayd thousand yeares were to take place, those things shold be accomplished which were spoken of Cap. 16.12. namely, that Euphrates shold bee dried vp, and a way opened for the Kings of the East to come and make invasion vpon those Territories and Countries, which were before subiect to the

¶.

Romish

Romish iurisdiction. Which surely is come to passe: For undoubtedly those Kings of the East, which passed through Euphrates, being dyed vp, (that is, which gaue them eale passage throught the midle of her Channell) and surpased the Segnories, that belonged to the Romane Emperour, were the Turkes. Therefore it must needs bee that the Turkes Emperour, shold first bee raised before those thousand yeares could be fulfilled. But if wee begin to counte those yeaers from the time of Christes suffering: then assuredly before the extingullal of the Turkes (which is reckoned to be about the yeaer After Christ one thousand two hundred) those thousand yeaers will bee falle spyped, and so the Apocalyps, that is, the prophecie of the Spirit of GOD, shall seeme false. The which but once to thinke, is extreme impietie. Wherefore, I am full of the minde I was of, and begin to reckon those 1000. yeaers from the yeaer sixe hundred sixtie sixe: which two numbers being put together amoune unto one thousand sixe hundred sixtie sixe. After which teame of time, those things are then to come to passe and bee fulfilled: which the Spirit of GOD in the 19. of the Reuelation, and the Chapters following hath laied open: althoough withall I knowe feto bee wicked to appoynt, or search, after the verie time and moment of the latter judgement, Acts. 1. 7. Neither haue I that vysit, or purpose in this mine assertion.

That the practises which were vised to frame and set vp the kingdome of Antichrist, were deuillish and deceiptfull.

The 22. Chapter.

These points being thus made plaine, wee are now to lay open the meanes and steppes whereby Antichrist was crept vp by little and little, and whereby Satan was to finishe and bring to perfection this worke of his. And

And although the same for the most part are alreadie touched in that that goes before, yet Paule hath briefly expressed the same, when in a woyde he tearmeth all this mischievous worke A mysterie. For thereby he sheweth, that so great a wickednesse shold bee practised, and performed by Sathan, couerly, craftly, closely, and subtilly. For by the woyd (un-safer) A mysterie, no excellencie is shewed of that devilish and Apostacall doctrine, but only the craft and deceipt of the wark-maister, and authoer of this kingdome, (who is that olde Dragon and Serpent, who also is called the Devill, Reuelation 20.2.) and yet some take this woyd *Mysterium*, in such sence, as though Paule had therein of purpose affected to expresse the great *Antichristis*, or contrarie that is betweene the doctrine of Christ and of Antichrist. Chat as the sacred Gospell of GOD is in very many places of the Scripture called in way of praise and commendation A mysterie: So Antichrist shold also teame his pestilent and damnable doctrine, by the very selse-same name of A mysterie: whereby it might seeme to carie the greater countenance of holinesse and maiestie amongst men, and so bee the more plausible received. And certaine it is, Reuela. 17.5. that the Beast which reprenteth Antichrist shold put vpon his most wicked Superstitioun the name of A mysterie. And this maiestie and solemne title he pretendeth to adde credite vnto his false doctrine, and also to the ende men shold not make too narrow search into these matters, and at last indeed espie them what they are. And truelie this strong kinde of delusion, was derived vnto the Papistes (as many things else were) from the very Heathen themselues, who cloaked their Ceremonies of Bacchus, their abominable Church-rites, and execrable Church-robberies, vnder the name (as it were vnder a seemely baile) of A mysterie, least such filthie pollutions shold euuen stincke before men. So also the propheane Sacrifices of the Goddess Ceres, and likewise those bawdie solemnities vsed in the worshippe of Pryapus, and those banqueting Tunkeltes which therein were caried about

and openly shewed, (as Eusebius reporteth in his Booke *De preparat. Euangel.*) were set out by the Pagans, with the plausible title of a Amysterie: As though they were no defiled thinges, but mysticall, hidden, darke, and (in a wode) verie venerable by meanes of their profound significations.

And (trust me) it was iust so in the time of *Poperie*. (The thing it selfe and long experience hath prooued it to bee most manifest and true.) For, vnder what title and colour did they moxe commend and couer their Idolatries, Superstitious Ceremonies, yea and apparant blasphemies: but only hereby in tearing them Mysteries, Secrets, understood but of few, and which were not to be published or made knowne. So, all the masking attire of their Bishops at their first consecration, and after at their iastalling, being alreadie consecrate. So all the Stage-like furniture and implements at the celebration of their blasphemous Mass: So their Habites in Monkerie, and to make shote, an infinite companie of horible blasphemies, and wicked actions of theirs, are boorne and boasted out as sacred and holie, because (forsooth) they are solemne and mysticall in their significations: where-as notwithstanding, in very truthe they contayne nothing else then meere coniurings agaynst God him selfe, and plaine blasphemies agaynst the bloud of Christ.

Therefore, the meanes whereby this kingdome and impiecie is established, is, and ever was, craftie couzoning, and deceite, and that vnder the goodlie pretence of godlinete and of holie mysteries: intrapping by that meanes the simpler sorte, who were not able to iudge of the matter by the rule of Gods word.

That

That the Antichristian kingdome was to rise

by little and little, and not at a suddaine:

according to the fore-warning of the Spirit of God.

The 23. Chapter.



Dw S. Paule hath with-all signified vnto vs by the wox Worketh, or, is a working, that the said kingdonie, and wofull state of Apostacie, shold rise by degress as it were, and not be brought to his fullnesse in a shote time. The which caution given out by him, containeth in it an aduertisement, that was verie merte and necessary, euen for the Church that then was, whereby they shold the moxe warily perceiue and shunne the subtleties of Sathan.

Therefore this assertion of Paule teacheth vs thus much, that this kingdome of Antichrist was to be raised by a little at once, and not to be perfected either in a moment, or in a day or hour. But yet the Schoole-men are of another opinion: for they thinke that it shold start vp and aduaunce the head on a suddaine. But Paule affirmeth another thing, namely, that Sathan, the craftie contriuer of it, shold closely and by sleights woxe and set forward the same: and at last, after long protract of time, and many circum-uentions spent, shold obtaine his purpose. But before we open the same a-nie further, or teach moxe at large the truthe thereof, I thinke merte first to answere an obiection which may seeme to be raised out of *Reuel. 17. 12. & 17.* the verses whereof, are as followeth.

12. And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a Kingdome: but shall receiue power as Kings, at one houre with the Beast.

17. For God hath put in their hearts to fulfill his pleasure, and to do with one consent for to giue theyr

kingdome vnto the Beast, vntill the works of God be fulfilled.

For so is this place to be set together, as that the 17. verse do immediatly follow the 12. for that there is a mis-placing of verses, and a renting asunder of the Chapter, through the fault of the printers: which also hath happened in other places of the same booke, as the learned Theodor Beza hath observed and caught vpon the 15. verse of the 16. Chapter.

It seemeth therefore that this is meant hereby, namely, that the Beast should receive her saide power of those tenne Kings for an houre, which if it were true, it would give great strenght vnto the opinion of the Schoole-men. But mine answere herevnto is, that this place of the Reuelation doth not properlie appertaine vnto that Beast which representeth Antichrist, but rather vnto that which is a figure of the Romane Empire; and that not as it was afterward, when it was remoued vnto *Constantinople*: but as it was while it remained in *Italie*. For it is said that it should come to passe, that before those tenne Kings should arise, which should ouerthowre *Rome*, and the dignitie of the Romane Empire, there shalde tenne other appear, (and that at one time or instant) which shalde indeauour to raise againe in *Italie* the Empire of *Rome*, and gaine and restoore vnto that first Beast her ancient Kingdome, but, shalde nothing preuaile. Wherefore that place of the Apocalypse is directly to be vnderstode of those who attempted to restoore and set in place the said Empire, not in the East and *Constantinople*, but in *Italie* and in *Rome* it-selfe: who also, as the Spirit of God hath specified, shalde be in number tenne, but as yet (when John wrote) were not begun, or come at all: and further, shalde arise all, much about one time or instant, and con-tende for the re-establishing of the sayde Romish Empyre. After whome, tenne other shalde succeede, who contrariwise shalde devoure the sayde Empyre, that is, shalde verely, and strok the verie foundations turne upside-downe, and put out the same.

There-

Therefore ouer-passing the opinions of other men, and specially of those, who thinke that those tenne Kings, which shalde fauour the Beast, were such Emperours as liued before the dayes of the Emperour Domitian, (for theyr opinion swaueth cleane from the meaning of that place.) This I affirme, that this place of the Reuelation, (which is read, Chapter 17. verse 12. and 17.) is to be vnder-stode of those tenne Emperours and Kings, who raigned last of all in *Italie*, after such time as the towall manston of the Empire was transpoynted vnto *Constantinople*, at what tyme the *Constantinople* Emperours had much ado to holde the possession of *Italie*, which at last came to passe immediately after the death and murther of Valentinian the third, that valiant Emperour that was of the bloud-Royall, about the yere of our Lord, 459.

For it appeareth by Histories, that incontinently after the sayde murther, tenne Kings at once did start vp in a moment (or verie short time) who reached after the Empyre in *Italie*, and laboured by might and mayne to recover the decayed credite and countenance of the same. Wherefore they are the tenne Kings or Emperours which shalde receive power for an houre. And to the ende this my opinion and interpretation may appere the more true, I will now recite them in order as they were. Therefore, the first of these was,

1. Maximus, who was the verie murtherer of the sayde Valentinian, and was him-selfe in the second moneth of his Empire slaine by Gensericus King of Gothes, and cast into the Riuere *Tibris*.
2. Avitus, who in the first yere of his Government, was deposed by Richimer a Gothe.
3. Maiorianus, beeing at that time made Emperour at *Ravenna*, died before the third yere of his Empyre was expired.
4. Severus

4. Severus made Emperour likewise at *Ravenna*, was pop-
sioned within the tyme of thre yeares after he came to the
Crown.

5. 6. Anthemius, & Richimer a *Gothe*, admitted to the ad-
ministration of the Empire, and participation of Affinitie by
Anthemius: he likewise was taken away within the tyme of
four yeares of his regiment.

7. Olybrius, sonne in lawe unto Valentinian the third, cre-
ated Emperour, who lived but seuen monethes.

8. Glycerius, made Emperour at *Ravenna*: he also lived
not one whole yeaer, but was slaine by Julius Nepos.

9. Julius Nepos was sooth-with slaine by Orestes *Maister*
of the *Horsses*.

10. Augustulus sonne of Orestes, after he had bin Emperour
one yeaer, was deposed by Odoacer. This man was the last
of the Italian Emperours. And after these, other Kings be-
gan to rule in *Italie*, which not once thought vpon the reduc-
ing or restorung of the Italian Empire unto her former dig-
nitie, but laboured their bennift, her bitter ouerthowre: for
they were barbarous men, such as were the *Rugians* and
Gothes, who began now openly to beare rule in *Italie*.

Now all these Kings, of whome I haue spoken, raigned
almost but an houre, that is, a verie shor tyme and space, yea,
they raigned and died much about a tyme, in as much as all of
them came to the Crown within little lesse then the compasse
of tenne yeares: and .. may be, that the Image thereof, (I
meane the state of *Poperie*) may herein resemble her * plati-
fourme, and agre compre there-with, in haunting her tenne last
Popes verie shor liu'd, for a knall conclusion, and ruinous
confusion of that kingdome.

Therefore both the number of the Kings which is specified
in the *Scripures*, and the verie shor tyme of their gouern-
ment, confirmeith my interpretation, and proueth it to be most
true: which I had rather follow, then that exposition which
Primasius giveth of this place, understanding by an houre
any tyme, whatsoeuer, either shor or long, whereunto,
the

* *Exetē-
trop.*

the 8. Chapter, verse 1. of the same *Regulation*, is re-
pugnaunt.

*That these three things Were the chiefe and prin-
cipall groundes of the kingdome of Poperie: First,
the divers heresies that sprong vp in the Churche tou-
ching the natures and office of Christ: Secondly, the
bitter bickerings that were among the Bishops:
and thirdly, the large bounties of Emperours,
and certaine othermen (who both were
able and superstitiously bent) which
they bestowed on the Churche
of Rome.*

The 24. Chapter.

V
Vich bring so, we are now to lay open, by
what steppes this seate and tyramie of the
Romane Empire, stopt vp to such a tipe and
magnificencie, and how at last it attained his
small furniture and perfection of building, in

the place of * desolation, that is, where the
sheards and ashes of ruinous *Rome* were to be found: The
first and originall ground-worke in laying and establishing
the kingdome of Antichrist, were thre, to weete, the errores
of Heretikes, the contentions of Bishops, and the superstiti-
ous heudonies, and excesse liberalitie of Christian Prin-
cess: for so, that, their foolish and immoderate largesse bestow-
ed upon the Churche, is rather to be tearmed, then true devo-
tions: for they were too-too ouer-lashinge and cockering, fa-
uourers towards the Churche, and chiefly, the Churche of
Rome. And touching these three cautes, which I called
ground-worke, of the Antichristian kingdome, it may easily
be perceived, that they likewise were thre mightie and effec-
tual steps or degrees, whereby Antichrist by little and little
reared him selfe vnto that huge, and tyramous power which
afterwards he attaines.

* Geddon-
Harma.

And first, touching errores in matters of faith and religion, truth it is, that the Romane Church, yea, all the Westerne Churches remained more pure and sound then the Easterne, and those in *Syria*, by two especiall meanes, the one, for that in the West there were continuall persecutions stured vp by the Emperours of *Rome*, the other, for that the wits of the Westerne men were alwayes more grosse and dull, whereby it came to passe, that they of the Easterne Churches repayed often, in matters of doubt, vnto the Church of *Rome*, and required their judgement and helpe, in condemning new-sprung Heresies, and so by this meanes, the credit and estimation of the Bishop of *Rome*, began more and more in wonderfull sorte to increase, and be highly reputed of in the Church of God: for the many and diuers Heresies that then were, did not only shake the Christian faith, but made it as a matter greatly doubted of, among many, in the East especiallie, where-by also they made readie way for that generall backsliding whiche after ensued. And therfore those Heresies are called by *Chrysostome*, Armies of Antichrist, especially such, as sprung last, whereby, bitter contention was rapted, and heald, repugnaunt to the word of God, touching the natures of Christ, and of their union or linking together, of the office of Christ, and of the merits of our workes, such as those were which were stured vp by *Arianus*, *Nestorius*, *Eutyches*, and *Pelagius*: which Heresies were both most detestable, and most forcible, to overthrowe the uprightness of mens judgements. And therfore by this meanes, vpon a suddaine, the superstition of Mahumetisme, began in the East, and by occasion of the continuall dissentions that were among the Christians, touching such points of Doctrine, it was admitted willingly, and preuailed greatlie. For the Easterne Churches were now tainted, turmoled, and soule defouined, with an infinite number of heresies: for looke how many heresies there are about matters of faith, and doctrine, so many foule blots and blemishes there are in the Christian Churches. And truely,

Chrysostome

Chrysost. vpon Math. Hom. 49. obserueth verely, that after such time as Theodosius þ great, had once graunted temples and places of publike assemblies vnto heretikes, it came to passe that the Churches received great defouinitie, & wonderfull increase of heresies: Therfore the Churches of þ East, seeing they had lost all credit and reputation of Christian profession among their neighbours & countreymen at home, they intreated Symmachus, then Bishop of *Raize*, that he would by his censure cōdemne the heresies of *Arianus*, seeing that as then the Easterne Bishops had no such power & authoritie ouer their people: so also they desired of *Agapetus* þ he would depose *Antimus* Bish. of *Constantinoply*, in an heresie. And to make shor, all Ecclesiastical histories are plentifull in such examples. This therfore was the first meanes, whereby the kingdom of Antich. began to get footing. The secōd meanes hereof was, the continuall dissentions, garboiles, bawles, & wolfull contentions of the Bishops among theselies, whereby not only theselies became odious among men, but even the doctrine of Christ, wherof they were the pillars, begā to grow into vtter contempt. These stirs were very cōmon in the Easterne Churches, but not so vusual in the West, by meanes of the continuall persecutions that were there: for idlenes & long rest, doth make men more wanton & dissolute, whereby it came to passe, þ the Bishops that were thus molested, were glad & faine to flie vnto an other Bish. of greater countenance, wherby they might be easel, & kept fr̄ wrongfull dealings offered the by other Bishops. Now as for the Bish. of *Rome*, he no doubt by meanes of the famousnes of the City it selfe, seemed the most principal, who also was ready & willing to yeld his helpeing hand in the redresse of other Bishops their distressed estates: for both Athanasius being put out of his Bishoppicke by the *Arianis*, made his repaire to the B. of *Rome*, as vnto a sure refuge: After him *Fabianus*, & before him many other did þ like, as appeareth by histories, infinite it were to reckon by all exemplis in this behalf, in so much as in processe of time this repaire vnto the Riman Bishops in times of exigence, procured him great authoritie among all nations in Christen-

vome: and that indeede so great, as that the said Bishops did there-by easily take occasion to abuse it. Where-upon, Bernard Lib. 1. & 4. de considerat. ad Eugenium, complaineth greeuously that the Bishop of *Rome* bestirred him-selfe so, as where-by he shewed that he had indeede all fullnesse of power, but not of justice; when once it began to be iustified by Apostolike authority, that monstrous men, & very prodigious beasts shoulde be admitted unto Bishopricks, and high Ecclesiastical preferments. This therefore was the second degree, whereby the Antichristian kingdome was aduanced. The third & last, was the excesse & cōpynge fauours, that certaine Princes, & especially Emperours bare to that Sea: for this third point was likewise a principall piller in that building, for in those dayes not only all men of all sortes contended to their vtmost, even like mad men, to lade those Bishops with immoderate wealth and possessions: but euen Emperours them-selues heaped vpon them honours, priuiledges, and other dignities, belonging to the maiestie near Emperour, or the office of a ciuill Magistrate, in so much, as they submitted unto the censure and approbation of the Bishop of *Rome*, both their owne Decrees, and the Constitutions of the Synods. Iustinian the Emperour sent Ambassadours unto Iohn Bishop of *Rome*, to procure his approbation of the booke of Ciuill Lawes, which he had made, and published, as appeareth by the Epistle prestred before the said Coade of Iustinian. Bea, some Emperours haue ouer submissie giuen it out thus, that Their Lawes do not disdaine in waie of imitation, to resemble the holly Canons, as though (forsooth) the maiestie and auctoritie of Imperiall Edictas, were farre inferiour iure that of the popes Decrees and Canons. And in p. 1. wher as those Emperours did (not so quide death) beliewe bypon those Bishops so great reverenes: what else did they bring to passe in the ende, but only a dispersion of deadly poison in the Church: the which some of the Popes owne claw-backs haue written, was heard in the ayre of Silvester the first, distinctly uttered in the ayre,

out of Diction. 4. lib. 1. cap. 1. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 7010. 7011. 7012. 7013. 7014. 7015. 7016. 7017. 7018. 7019. 7020. 7021. 7022. 7023. 7024. 7025. 7026. 7027. 7028. 7029. 7030. 7031. 7032. 7033. 7034. 7035. 7036. 7037. 7038. 7039. 70310. 70311. 70312. 70313. 70314. 70315. 70316. 70317. 70318. 70319. 70320. 70321. 70322. 70323. 70324. 70325. 70326. 70327. 70328. 70329. 70330. 70331. 70332. 70333. 70334. 70335. 70336. 70337. 70338. 70339. 70340. 70341. 70342. 70343. 70344. 70345. 70346. 70347. 70348. 70349. 70350. 70351. 70352. 70353. 70354. 70355. 70356. 70357. 70358. 70359. 70360. 70361. 70362. 70363. 70364. 70365. 70366. 70367. 70368. 70369. 70370. 70371. 70372. 70373. 70374. 70375. 70376. 70377. 70378. 70379. 70380. 70381. 70382. 70383. 70384. 70385. 70386. 70387. 70388. 70389. 70390. 70391. 70392. 70393. 70394. 70395. 70396. 70397. 70398. 70399. 703100. 703101. 703102. 703103. 703104. 703105. 703106. 703107. 703108. 703109. 703110. 703111. 703112. 703113. 703114. 703115. 703116. 703117. 703118. 703119. 703120. 703121. 703122. 703123. 703124. 703125. 703126. 703127. 703128. 703129. 703130. 703131. 703132. 703133. 703134. 703135. 703136. 703137. 703138. 703139. 703140. 703141. 703142. 703143. 703144. 703145. 703146. 703147. 703148. 703149. 703150. 703151. 703152. 703153. 703154. 703155. 703156. 703157. 703158. 703159. 703160. 703161. 703162. 703163. 703164. 703165. 703166. 703167. 703168. 703169. 703170. 703171. 703172. 703173. 703174. 703175. 703176. 703177. 703178. 703179. 703180. 703181. 703182. 703183. 703184. 703185. 703186. 703187. 703188. 703189. 703190. 703191. 703192. 703193. 703194. 703195. 703196. 703197. 703198. 703199. 703200. 703201. 703202. 703203. 703204. 703205. 703206. 703207. 703208. 703209. 703210. 703211. 703212. 703213. 703214. 703215. 703216. 703217. 703218. 703219. 703220. 703221. 703222. 703223. 703224. 703225. 703226. 703227. 703228. 703229. 703230. 703231. 703232. 703233. 703234. 703235. 703236. 703237. 703238. 703239. 7032310. 7032311. 7032312. 7032313. 7032314. 7032315. 7032316. 7032317. 7032318. 7032319. 7032320. 7032321. 7032322. 7032323. 7032324. 7032325. 7032326. 7032327. 7032328. 7032329. 70323210. 70323211. 70323212. 70323213. 70323214. 70323215. 70323216. 70323217. 70323218. 70323219. 70323220. 70323221. 70323222. 70323223. 70323224. 70323225. 70323226. 70323227. 70323228. 70323229. 70323230. 70323231. 70323232. 70323233. 70323234. 70323235. 70323236. 70323237. 70323238. 70323239. 703232310. 703232311. 703232312. 703232313. 703232314. 703232315. 703232316. 703232317. 703232318. 703232319. 703232320. 703232321. 703232322. 703232323. 703232324. 703232325. 703232326. 703232327. 703232328. 703232329. 7032323210. 7032323211. 7032323212. 7032323213. 7032323214. 7032323215. 7032323216. 7032323217. 7032323218. 7032323219. 7032323220. 7032323221. 7032323222. 7032323223. 7032323224. 7032323225. 7032323226. 7032323227. 7032323228. 7032323229. 7032323230. 7032323231. 7032323232. 7032323233. 7032323234. 7032323235. 7032323236. 7032323237. 7032323238. 7032323239. 70323232310. 70323232311. 70323232312. 70323232313. 70323232314. 70323232315. 70323232316. 70323232317. 70323232318. 70323232319. 70323232320. 70323232321. 70323232322. 70323232323. 70323232324. 70323232325. 70323232326. 70323232327. 70323232328. 70323232329. 703232323210. 703232323211. 703232323212. 703232323213. 703232323214. 703232323215. 703232323216. 703232323217. 703232323218. 703232323219. 703232323220. 703232323221. 703232323222. 703232323223. 703232323224. 703232323225. 703232323226. 703232323227. 703232323228. 703232323229. 703232323230. 703232323231. 703232323232. 703232323233. 703232323234. 703232323235. 703232323236. 703232323237. 703232323238. 703232323239. 7032323232310. 7032323232311. 7032323232312. 7032323232313. 7032323232314. 7032323232315. 7032323232316. 7032323232317. 7032323232318. 7032323232319. 7032323232320. 7032323232321. 7032323232322. 7032323232323. 7032323232324. 7032323232325. 7032323232326. 7032323232327. 7032323232328. 7032323232329. 70323232323210. 70323232323211. 70323232323212. 70323232323213. 70323232323214. 70323232323215. 70323232323216. 70323232323217. 70323232323218. 70323232323219. 70323232323220. 70323232323221. 70323232323222. 70323232323223. 70323232323224. 70323232323225. 70323232323226. 70323232323227. 70323232323228. 70323232323229. 70323232323230. 70323232323231. 70323232323232. 70323232323233. 70323232323234. 70323232323235. 70323232323236. 70323232323237. 70323232323238. 70323232323239. 703232323232310. 703232323232311. 703232323232312. 703232323232313. 703232323232314. 703232323232315. 703232323232316. 703232323232317. 703232323232318. 703232323232319. 703232323232320. 703232323232321. 703232323232322. 703232323232323. 703232323232324. 703232323232325. 703232323232326. 703232323232327. 703232323232328. 703232323232329. 7032323232323210. 7032323232323211. 7032323232323212. 7032323232323213. 7032323232323214. 7032323232323215. 7032323232323216. 7032323232323217. 7032323232323218. 7032323232323219. 7032323232323220. 7032323232323221. 7032323232323222. 7032323232323223. 7032323232323224. 7032323232323225. 7032323232323226. 7032323232323227. 7032323232323228. 7032323232323229. 7032323232323230. 7032323232323231. 7032323232323232. 7032323232323233. 7032323232323234. 7032323232323235. 7032323232323236. 7032323232323237. 7032323232323238. 7032323232323239. 70323232323232310. 70323232323232311. 70323232323232312. 70323232323232313. 70323232323232314. 70323232323232315. 70323232323232316. 70323232323232317. 70323232323232318. 70323232323232319. 70323232323232320. 70323232323232321. 70323232323232322. 70323232323232323. 70323232323232324. 70323232323232325. 70323232323232326. 70323232323232327. 70323232323232328. 70323232323232329. 703232323232323210. 703232323232323211. 703232323232323212. 703232323232323213. 703232323232323214. 703232323232323215. 703232323232323216. 703232323232323217. 703232323232323218. 703232323232323219. 703232323232323220. 703232323232323221. 703232323232323222. 703232323232323223. 703232323232323224. 703232323232323225. 703232323232323226. 703232323232323227. 703232323232323228. 703232323232323229. 703232323232323230. 703232323232323231. 703232323232323232. 703232323232323233. 703232323232323234. 703232323232323235. 703232323232323236. 703232323232323237. 703232323232323238. 703232323232323239. 7032323232323232310. 7032323232323232311. 7032323232323232312. 7032323232323232313. 7032323232323232314. 7032323232323232315. 7032323232323232316. 7032323232323232317. 7032323232323232318. 7032323232323232319. 7032323232323232320. 7032323232323232321. 7032323232323232322. 7032323232323232323. 7032323232323232324. 7032323232323232325. 7032323232323232326. 7032323232323232327. 7032323232323232328. 7032323232323232329. 70323232323232323210. 70323232323232323211. 70323232323232323212. 70323232323232323213. 70323232323232323214. 70323232323232323215. 70323232323232323216. 70323232323232323217. 70323232323232323218. 70323232323232323219. 70323232323232323220. 70323232323232323221. 70323232323232323222. 70323232323232323223. 70323232323232323224. 70323232323232323225. 70323232323232323226. 70323232323232323227. 70323232323232323228. 70323232323232323229. 70323232323232323230. 70323232323232323231. 70323232323232323232. 70323232323232323233. 70323232323232323234. 70323232323232323235. 70323232323232323236. 70323232323232323237. 70323232323232323238. 70323232323232323239. 703232323232323232310. 703232323232323232311. 703232323232323232312. 703232323232323232313. 703232323232323232314. 703232323232323232315. 703232323232323232316. 703232323232323232317. 703232323232323232318. 703232323232323232319. 703232323232323232320. 703232323232323232321. 703232323232323232322. 703232323232323232323. 703232323232323232324. 703232323232323232325. 703232323232323232326. 703232323232323232327. 703232323232323232328. 703232323232323232329. 7032323232323232323210. 7032323232323232323211. 7032323232323232323212. 7032323232323232323213. 7032323232323232323214. 7032323232323232323215. 7032323232323232323216. 7032323232323232323217. 7032323232323232323218. 7032323232323232323219. 7032323232323232323220. 7032323232323232323221. 7032323232323232323222. 7032323232323232323223. 7032323232323232323224. 7032323232323232323225. 7032323232323232323226. 7032323232323232323227. 7032323232323232323228. 7032323232323232323229. 7032323232323232323230. 7032323232323232323231. 7032323232323232323232. 7032323232323232323233. 7032323232323232323234. 7032323232323232323235. 7032323232323232323236. 7032323232323232323237. 7032323232323232323238. 7032323232323232323239. 70323232323232323232310. 70323232323232323232311. 70323232323232323232312. 70323232323232323232313. 70323232323232323232314. 70323232323232323232315. 70323232323232323232316. 70323232323232323232317. 70323232323232323232318. 70323232323232323232319. 70323232323232323232320. 70323232323232323232321. 70323232323232323232322.

condly, the decayed estate of the Empire, and the empie seate thereof being at that time translated vnto *Constantinople*. Thirdly, the bountifull benefites of certaine Bisshopps of *Rome* bestowed vpon all *Italie* in generall, and moze particularly and specially vpon *Rome* it selfe, as testimonies of their loue, and pledges of their care which they had of their *Citizens* and *Sheepe*. So Leo the first, Bisshop of *Rome*, went out and met *Attilas*, who was making invasion vpon *Italie*, and turned him backe, hauing pacified him with a very milde speach, in so much as that furious Beast (at whose verie name al men trembled) being soothed vp, without once touching any part of *Italie* returned into *Pannonia*. *Pelagius* the first, Bisshop likewise of *Rome*, did so alswage *Totilas*, a most renell tyraunte, by humble suite and petition, as that when he had alreadie surpized *Rome*, and in great rage was devising how to bring it to bitter ruine: yet he obayned thus much of this angrie and furious *Totilas*, that euen *Totilas* himselfe shold inhibite further fierings and slaughter to bee committed in *Rome*. There are other great good turnes recorded of other Bisshopps of *Rome*, employed eicher vpon all *Italie*, as by sending or intertayning Ambassadours; or els particullarie vpon *Rome* it selfe: which thynge, woxhelse procured to them and their successours, great and special fauour, not onely at the hands of *Italiens* and *Romanes*, but also of strangers and men of forraigne *Nations*. Whereby it came to passe, that for remedie agaynst the iniuries offered of some officers, and Lieutenants, yea such as were without the precincts of *Italie*; appeales were made vnto the Bisshopps of *Rome*. So did *Victor* Bisshoppe of *Fauenna*, call for assistance at the hands of *Gregorie* the first, Bisshoppe of *Rome*, agaynst the *Judges* in *Affricke*, whiche committed many things with wrong and violence. So likewise he tooke into his protection *Isidore* *Muitellus*, and *Constantius*, agaynst the hard proceedings of their Bisshopps. And in like sorte he yeelded his helping hand vnto *Adrian* Bisshop of *Thebes*, agaynst *Laishus* & the *Metropolitaines* of *Justiniana* (epist. 46. mact. 11.)

So

So also did the saide *Gregorie* wite verie sharply vnto *Brunchilda* the Queene of *Fraunce*, for that she did wickedlie permit the Jewes within her Dominions, to intertayne and keepe Christians as their bond-slaves. And to conclude, thence it came to passe, that verie barbarous people, and the *Princes* of *Gotland* (although as yet they were aliaunts and straungers from the profession of Christianitie) had the Bisshopps of *Rome* in very great account, and indeuored to increase and set out their creditte and estimation to theit ytemost. For *Atalaricus* King of the *Gothes*, caused by publike edict and proclamation, that *Boniface* the fourth, and *Iohn*, Bisshoppe of *Rome*, shold bee highly reverenced and worshipped by the people and *Senate* of *Rome*. And after him *Theodoricus*, a King likewise of *Gotland*, commaunded the same to bee perfourmed. To make shor, that I might herein complyze and shew by all things as neere as I can, the principall piller of this authoritie and tyraunous power, was founded vpon that famous saying of Christ, so much tol and boasted of, but mis-undersood, Feede my sheepe. *Iohn* 21. 16. 17. The whiche the Bisshopps of *Rome* contending with tooth and nayle, will needes haue to bee vnderstode of *Peter* and his successours only, and in no case of *Paule* or of *Iohn*, who was most beloved of Christ, or of their successours, affirming that they are the true and proper successours of *Peter*, vnto whom alone this power doth appertaine. Wherevpon it began that *Peter* was termed the *Prince* of *Apostles*, and the Bisshopps of *Rome* (which boast themselves to be his successours) make challenge of this priuiledge, as tied so straight vnto this seate & *Citie* of *Rome*, as looke whosoeuer shall bee thereunto installed, are without all controuerlie indued with the like power. But what saith *Bernard* vnto *Eugenius* Bisshoppe of *Rome*, touching this matter? Epist. 237. Surely in great disbaigne he wryteth thus. A true successour of *Paule*, will say with *Paule*, not as being Lords ouer your faith, but furtherers of your ioy. And he that is an heire of *Peter*, will give eare vnto *Peter*, speaking

speaking thus, not as bearing rule ouer the Cleargie, but as patternes vnto your flocke. Who will perfourme this vnto me, that I may see before I dye the Church of God as it was in olde time; when the Apostles set downe their nets, not to catch siluer or golde: but to catch soules? Wherby it sufficienly appeareth, that he thought nothing lesse, then that the Bishops of that Sea were to be reputed the true and lawfull successors of Peter or Paule. These therfore were the beginnings, proceedings, degrees, and supporters, whereby the iugdyme of Antichrist was strengthened, and at Rome especially established.

That the authoritie and power of Antichrist was at no time received, without the resistance, and gain-saying of some good Bishops.

The 26. Chapter.

 And yet this power and Empyre neither came to perfection at onces, neither was blusyng at first without the great grutching and resistance of manie. For at all times, yea after the Apostacie was once begun, there were euer one or other, either good men, or Bishoppes, which openly gain-sayd it, and condemned it as wicked, opposing also them selues agaynst it frantlike, and to their venomyndeavour, by whose meanez the Lord did sufficiently fore-warne his Church, if it could bee wise, to beware of this yoke of bondage. And truely in the yeare 600. what time as yet it was in the swadling cloutes and beginnings; all the Greeke Churches, and especially that of *Constantinople*, and which was dispersed ouer *Dacia*, *Illicicum*, or *Sla-vonia*, stood stony, and cried out agaynst that blusyng power. Those Bishoppes which accused *Synmachus*, Bishoppe of *Rome*, before *Theodoricus* King of the *Gothes*, among other crimes which they layd to his charge this was the prin-cipall,

cipall, for that he reputed himselfe as a lawles man, without the checke or comprouement of any, that is, not subject to the censure of any man, or Magistrate whatsoeuer (as appeareth in *Canon Nullus. distinct. 99.*) *Dinoth* an *Abbot* in *Britaine*, that is, in *England*, did likewise lustely oppose himselfe agaynst the same *Gilde* in his treatise (*De castigatione Ecclesiastis ordinis*), of the correction of the Ecclesiastical state teacheth that this pertained to all Bishops, and not but to any one, where it is layd. Whatsoeuer thou shalt loose, &c. *Agayne*, some of the chiefe and best learned Bishoppes of *Germanie* and *Fraunce*, (as appeareth out of the tracte of *Aventine* in his *Epistle to Anastasius*) related both the beginnings and goinge forward of that kingdome. For I will not speake of the Counsell of *Carthage*, where, when as the Romane Bishop would haue brought in this tyrannie, he was openly by the whole assemblie accused and conuincid of forgerie. The which treacherous tricke, *Marke*, *Bishop of Ephesus* obiected likewise publikele agaynst him, in the Counsell of *Florence*, Anno 1439. Lastly, *Belisarius*, *Captaine* of the guard under *Iustinian*, did of himselfe depose the *Bishoppe of Rome*, being suspected of trayterous dealing agaynst the *Citie*.

In the yeare of our Lord 700. when as this throe of power and Apostacie was somewhat settled, and that by the good liking and content of a great many; yet *Paulus Bishoppe of Creta*, gain-sayd it; and at no hand would graunt silence vnto *John Bishop of the Citie Lamps*, to make an appeale vnto the *Sea of Rome*. The *Church of Ravenna* admitted of no other head than her selfe, neither would he (although shs were in *Italie*) bee subiect vnto the *Church of Rome*; as touching *Maister Pope*, *Nilus Archbishop of Thessalonica*, did likewise write a verie learned booke agaynst the primacie of the *Pope*. And as yet *Greece* made open resistance, agaynst this power and tyranie of the Romane Bishop, and alwates disclaymed the same, and that in such wise, as when *John Palæologe* *Emperour of Constantinople*, and *Ioseph the Patriarch* of

Q.

that

that Cittie ; and certayne other Bishoppes of Grecce (among whome Bellardis was one) had in the Florentine Counsell (Anno Domini 1439.) approued of this power of the Romane Bishoppe ouer all Churches : they were for so doing reppoued, and excommunicated by the other Churches of Grecce and the Egypetian parts of the worlde. Nay, which is more, the Pope himselfe doth yearly by covenant, give a peere of golde unto as many Grecke Bishoppes, as will vouchsafe in the celebrating of their Masses, to call him chiche Priest. In the years of our Lord 1440. (at what time Bernardus Abbas Clarevallensis lived) Arnolde Brixianus, an eloquent man, and a Monke, declaimed in his life time, against this Antichrist, and charme of the Pope, as digonius writteh (lib. 1. de Regno Scialico) of whos also mention is made by Bernard himselfe in his 19. Epistle, whome therefore Innocentius the second Bishop of Rame, condemned for an Heretike, when now all the world began to allowe of this Romish crueltie. Therefore we see that in all ages there were some which openly, euen in the assemblies of Synods, cryed out agaynst this usurped power : until at last (as was sayd, by the Spyt of God) Antichrist and his doctrine preuailed and bare rule, (for so it pleased God to reuenge the contempt of his wrode.) While in the meane tyme every man held his peace, and subiected himselfe therunto in most miserable and flauish manner : which continued to the wonderfull great harme of all Christendome, vntill such time as Iohn Wickliefe was sayled, and stirred vp by God in England, who opposed himselfe manfully agaynst it, and was the first man that with great valour cut the very sinewes of it a sunder. After whom, by the great goodnesse of GOD, Iohn Husse, and Ierom of Prague, were giuen vs, the verie two Olive banches spoken of Reuelation 11. 4. After them succeeded Luther : and after him Iohn Calvin, and others, valiant and couragious Souldiers armed with the Spyt of GOD, who with great courage set themselves agaynst this doctrine and tyrrannie : the which, for

for the most parte they haue, by the grace of GOD, shauen and brought to nougat, althoough notwithstanding it suppose it selfe, as well as it may, with figge-tree boughes.

Of the destruction and ouerthrowe of the kingdome of Antichrist, which is to be brought to pass by the only breath of the Lords mouth, and not by any power or strength of a fift, sixt, or seauenth Monachie to be raised,

or looked for. *The 27. Chapter.*

THE sixt poynct that wee are in this treatise of Antichrist to consider of, is directed altogether to the conuict of the Church: for it handeth his ouerthowre, and ouerthowction. Now, it is very regretable, and necessarie that this same should bee added, least that the godlie should faint and be dis-couraged, while they woulde be infourmed of the greatnesse and long continuance of this kingdome of Antichrist. But now with ioyfull hearts they haue, that it is to bee ouerthowne and cleane taken away, by the same Spyt of God, that gaue them intelligende of the other. Therefore is question bee made what shall become of this Apostacie and unhappy kingdome of Antichrist. Paul maketh aunswere, that it shall be quite defaced. And if it be demanded how, or with what weapons he likewise aunswereth, By the Spyt of God his mouth. Lastly, if it bee further inquired, when, or at what tyme this shall bee perfformed. Pauls likewise aunswereth hereunto, saying; At the glorious appearing of our Lord Jesus Christ.

Therefore this one head containeth these three disting and severall banches. And doubleesse touching the ouerthowre of this most wicked kingdome of Antichrist at the last: whch

reaso[n] &esse perswadeth no lesse, and the authoritie of holie Scriptures, which are of reverend, and sacred estimation amon[g] vs, doth conuince vs. Whiche reason (I say) it standeth, for that the kingdome of Christ and of Antichrist cannot stand together, (for they are thinges repugnant and cleane contrarie one to an other) and seeing that GOD hath made promise that the kingdome of Christ shal bee both free, and last for euer, it must needes bee that the kingdome of Antichrist, which hindereth the same, shal bee taken away. For otherwise it could never come to passe that Christ shal freely beare rule ouer all. And that a perpetuall and euerlastinge kingdome is promised vnto Christ, these places prooue. Psalme 2.8. Daniell 7. 14. 27. & 2.44. Luke 1.33. Now, this vniuersall defection whereof I haue spoken, is reckoned among the chiese and principall enemies of Christ and his kingdome, which he at the last shal subdue. 1. Cor. 15.25. Wherefore it must needes bee that the same shal be in the ende overcome, and trauellen under feete. And touching the sacred authoritie of holie Scriptures, this is most plaine and evident, that the most auncient propheticies of the Lordis Prophets, haue beate vpon this poynct, that the kingdome of Antichrist shal bee overthowene. Dan. 7. 27. Revelation 19.20. And lastly, vnder the type and figure of that renowned and famous Antiochus, (whosse set out vnto vs, to repaire Antichrist) the same no[n]e is layd open vnto vs. Dan. 8. 23.24, and in the verles following.

Wherefore let vs consider our selues and be of good hope, and let vs stand stiffe in this our strife, for the recoverie of Christes kingdome, in as much as from the Lordes owne mouth wee are assured, that as for the trueth of the Gospell shall preuale, Christ shall get the victorie, and the kingdome of Antichrist bee cleane spoyle. Trueth it is, that it leane[n]eth vpon many supporters, and is maintayned with great soore, and it seemeth a matter of infinite labour, difficultie, and vndeare, to bring the Romane route. But who can resist the will and deuote of GOD? Who can let,

let, that it bee not executed? Seeing there are so many plaine prophecies of the ouerthowen of this kingdome. Therefor we are not only to conceiue hope that it shall so come to passe, out of that generall rule set downe, Esay 60.12. Euery nation and kingdome that will not serue me, shall be destroyed: but much more are we there-in to be strengthened out of this perticular prophecie of Paule, set downe of purpose in this place.

But withall, out of this verie place, the doating dreame of the Manichies is confuted, wherein they affirmed that that originall power, which as check-mate, is opposite in all thinges vnto the true God, and to Christ, shal be of an euer-lasting continuance.

In the second place we are to consider by what meanes this so mighty and large a kingdome of Antichrist, shall at last be disanuished: Paule auiswerteth, that it shall be done by the breath of the Lordes mouth. Wherefore it must needes come to passe, that the same shall be brought to nought after an other so[on] then men thinke, or then other kingdomes be ouerthowen. For by this manner of speach, or circum-scription, Paule setteth out the word of God ioyned with the true sence and power thereof. And the reasons that may be yelded of this so strange a iudgement, may be diuers: as first, that seeing the kingdome of Antichrist (which is a meere back-sliding from the Christian faith) did at first arise, and was afterward yped by disgiusting and depraving of the word of God: so by the faithfull and sincere publishing of the same, it should be brought to ruine. Againe, seeing that this state and condition of thinges is a kingdome of darknesse and ignorance, it must needes fall by the light and knowledge of the word of God, and by vertue of the trueth thereof, when once it begins to shone. For as by the rising of the Sunne, darknesse is dispelled, and by the dawning of the day, the night vanishest: so, the bright beames of the Gospell breaking forth, the kingdome and doctrine of Antichrist must needes be desiried, and wholie destroyed. Lastly, Daniell 2.44, & 7.27. & 11.45.

maketh no mention of any other kingdome, which should be raised after the preaching of the Gospele. For Daniell speakeþ but of four Monarchies, after which is promised a kingdome of Saints & halþ ones, which should continue for euer: and so hath he made knowne unto vs, what shall be the state of the world, even unto the latter day: but the Spirit of God mentioneth not any other Monarchie which should succeede, and supplant Antichrist and his kingdome: therefore it must needs be, that this last, even the Monarchie of Christ, should last for euer. And touching the kingdome of Christ, it constiteth and worketh mightely by the preaching of the word of God: therefore by these weapons, and by this meanes, the kingdome of Antichrist is by Christ to be ouerthownde. And as heere the word of God is called the breath of the Lords mouth, so in Elay 4. 11, by the spirit of his lips, is meant the word of God working effectually, because the bare sound of the word, without the spirit of God, is simply, and of it-selfe, of no force: therefore, whatsoever good is wrought in vs by the preaching of the word, is to be ascribed wholie unto God alone. Now, the reason why there shall not follow a fift Monarchie after the fourth, this (in my opinion) can not so iustly be alleadged, which notwithstanding some make account of as of a very sound one, namely, because in this latter, and languishing ould age of the world, there can no such might and force of mankind be raised by, as may be thought meete for the establishing of a Monarchie. For unto the erecting of the same great powre, were requisite, and great policie for the continuing thereof: both which are now wanting to the world, it being become so aged and crooked an ould man as it is; for it is now in his decaien estate, all forces of his nature being almost spent: this is their treason. Whereunto to make answere, this I denauis, can not God as easly now rapsie vp men as strong in bodie, and as politike in wit, as before he hath done, when he set vp the former Monarchies? For what is the reason why he can not do the like if he list, being in himselfe he is omnipotent, & remaines alwaies unchangeable and

and like himselfe: what then is the stay or impediment hereof? forsoþ because it stands with the Lords pleasure to haue this vittorie atcheiued by the only power of his word, and preaching of the Gospele, to the ende that so he might the better commend his said doctrine to vs, in shewing unto vs the infinite might and maiestie of the same, the which notwithstanding men commonly neglect and set light by. This mine opinion is constrained by that in the Reuel. 19. 21, where the Angel of God sheweth, that the false prophet (the Prince of this damnable crewe) and his adherents, should be slaine with the sword of the Lords owne mouth. And, no doubt, the sword of Gods mouth, is the force, and efficacie of the very word of God, the whiche is apparent both out of Heb. 4. 12, and also out of another place of scripture, which is Reuel. 19. 15, & 1. 16, the like is also taught Iere. 1. 18, and hitherto is to be referred that of the Psalm. 1. 49. 6, where it is written, that the Saints shall haue in their hands a two-edged sword, that is, the powerfull word of God, to destroy and bring to confusion the wicked and vngodly.

What those tenne Kings signifie, which in the Reuuation are said, should deuoure, and consume with fire the Harlot, and her fleshe.

The 28. Chapter.

But heereunto obiection is made out of Reuel. 17. 16. an hard place indeede, which, least it shold trouble vs, we were best propound and expound the same: thus therefore it standeth.

16. And the tenne hornes which thou sawest vpon the Beast, are they that shall hate the Whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

Now seeing we cannot conceiue how this may be perfourmed by the power of the word preached, but only by outward weapons, as Swords, and suchlike: it seemeth in some

soit to be contrarie and repugnant vnto this assertion of Paule. How then : surely it is evident vnto all , that that place doth not at all appertaine vnto that Beast, that representeth Antichrist vnto vs , but to that Beast which did purtraicte out vnto vs the Romane Empire , such as it was while it remained in Italie, which, that it shoulde be ouerthrowne in Italie, by tenne Kings, is here made knowyne. And this exposition agreeeth verie truly with the euent and historie of things done, from whence, we are especially to fetch this accomplishment and interpretation of this prophecie. For if we do respect who they were , who indeede were the chiefe authours of the vter ouerthrowne of the Romane Empire in Italie, doubtlesse they were those Kings being tenne in number, whome Iohn heire spesificeth : although they did not lineally or immediatly succeede eache other in their sequall races, yet they all, and euerie one of them both made invasion, and bare rule in Italie. Of these, Rhadagaius was the first, who being made King of Gothes, Anno Domini 409, made assult vpon Italie, in the time of Honorius the Emperour, with 200000, Gothes, but with ill successe. For being put to fesse by Scilicon (chiefe Captaine vnder Honorius,) and taken at the Cittie *Fesole*, he was by him hanged. Therefore this Rhadagaius , is not reckoned among those tenne Kings, which raised the dignitie of the Romane Empire in Italie , seeing that his invasion did no hurt either to Italie it selfe, or to the Empire of *Rome*, except only heireto , in giuing axme as it were by his example, and so opening a way and passage to others to follow him into Italie, gaue them encouragement ventrously to undertake the enterpise. These therefore that follow, are the Kings that are mentioned in the Reuelation.

1. Alaricus, for he was the first of those tenne Kings, beeing him selfe also a Gothe, which began now to deface the Romane Empire, and *Rome* it selfe in Italie. He lived in the dayes of Honorius the Emperour, and succeeded Rhadagaius, being chosen King by the remainder of his dispeared armie.

armie. This man, was the first of any Barbarian, next after the French-men, that inhabited about the Riuier *Sequana*, or *Seine*, and after the Empire was there once settled, that surprized *Rome* in the yeare of Christ 414, in the yeare of the Emperour Honorius 18, and nine yeares after the deaue of Rhadagaius. But yet he did neither rase the Cittie, nor did outrage the faithfull and well-disposed people there inhabiting.

2. Adalphus, is the second , who also being King of *Gorland*, was possessed of *Rome*, and was the first that began to rage , and execute crueltie in the Cittie, but being somewhat pacified, by the suete and intercession of Placida, Sister to Honorius , he did not vteile lacke and deface the same, as he had purposed. He liued in the time of Honorius.

3. Gensericus , King of the *Vandalls*. This man being sent for out of *Africa* into *Italie*, by Eudoxia, wife vnto Valentinian the third, tooke *Rome* in the yeare of our Lord, 459, and in the sixth yeare of the Emperour Martianus. This now is the third of those tenne Kings, which by the decree, and determinate counsell of God, burned with fire that detestable Harlot. Truth it is, that Attila liued also about these times, who likewise performed great exploits, and greatly afflicted the Romane Empire. But this he did in the Provinces, and not in *Italie* it selfe. For when in the second yeare of Martianus the Emperour, he was desirous to invade *Italie*, and having taken *Aquilea*, seemed to set forward towards *Rome*: Leo, the first, Bishop of *Rome*, and part of the Romane Senate, went out to meete him on the way, and being come vnto him , humbly intreated him to spare the Cittie of *Rome*: by whose petitiones, he was so moued, as that he therupon caused his army to returme into *Pannonia*, not marching one fote further within the boundes of *Italie*. Therefore this Attila is not to be accounted among those tenne Kings, which devoured the flesh of the Beast, that is, of the Romaine Empire , and walked the Cittie it selfe

with fire.

4. Odoacer, is next, being in number the fourth of those tenne, and lived in the dayes of Leo, the first, Emperour. This Odoacer was of *Campania*, and entring upon *Rome*, called hym selfe at first, King, not Emperour of *Italie*. He did cleane cut off the race of all the *Italian* Emperours. He made hauck of *Rome* by the space of 14. yeres, in so much, as after *Augustulus*, which was subdued by him, there was neither any called an *Italian* Emperour.

5. Theodoricus, King of *Gothes*, being sent for into *Italie* by Zeno the Emperour, to affit him against Odoacer, held him selfe the Romane Empire in *Italie*, by the space of fiftie yeares: and to the ende he might make it knowne, how little he esteemed *Rome*; he kept his Emperiall residence at *Ravenna*. This man was the fift.

6. Athalaricus, who succeeded his Father Theodoricus, vnder *Anastasius* the Emperoure. For nowe the Empire of the *Gothes* beganne by a continual succession of their Kings, to take roving and sooting in *Italie*. And vnder the government of this Athalaricus, the *Gothes* continued their defacing of the dignity of the Romane Empire in *Italie*.

7. Theodatus, was the seauenth, and he also was a *Gotish* King, who succeeded Athalaricus in *Italie*.

8. Vitiges, the eight, King likewise of *Gotland*, after Theodatus, who wasted and spoiled almost all *Italie*. He besieged the Cittie of *Rome* it selfe, which had shronke and reuolte from the subiectiōn of the *Gotish* Kings, vpon confidence of assistance from the Lieutenants and Emperours of *Constantinople*. This marcher forsoe (as *Sabellicus* reporteth) utterly deuaced, and put out all the lawes, customes, priuiledges, records of Antiquities of auncient families of the auncient *Romanes*, which he found remaining in *Italie*. He liued vnder the raigne of *Iustinian* the first.

9. *Torilas* King of *Gothes*, succeeded Vitiges, and this is y^e ninth of those 10. Kings. He liued vnder *Iustinian* the first, Emperour of *Constantinople*. This man both besieged, sacked, and

and utterly vased the Cittie of *Rome*: and to conclude, euen as þ Spirit of God had fore-sewed it shoulde come to passe, he burnt it with fire: and this fire raunged, & raged by þ space of 40. dayes, without ceasing, in so much as the Cittie, being then so thouroughly consumed, might iustly be iudged to be that *Geddon-Harma* (the ruine of *Rome*) spoken of in the Revel. that is the only shreads & heards, & vter ouerthow of that famous & auncient Cittie. For after this vastation, it remained, only a ruinous & desolate place. And this besell in the yeares of our Lord 546. This scourge continued as is fore-sewed, Revel. Cap. 13. 5. by the space of 42. moneths, that is, three yeares and a halfe. For when the third yeaer was expired, after this burning and vter ouerthow of *Rome* done by *Torilas*, *Belisarius*, chiefe Capteine vnder *Iustinian*, began first to renewe the same, gathering together such scraps and fragmēnts thereof as were left, and at last, to eniron with a wall the plot or soile where once the ould *Rome* stode, which is the verie same, where-with euen at this day that part which they call ould *Rome*, is beautified.

10. *Torilas*, who also was King of *Gothes*, is the tenth, who succeeded *Torilas* in the Kingdome, and vexed or wasted *Italie* but a shorȝt time, seeing that little or nothing was left of that auncient Cittie, neither was there scarce any pinte or marke left of the ould Romane Empire. This man beeing taken prisoner by *Belisarius*, was caried vnto *Constantinople*.

Now touching these matters, if we begin to reckon the time from *Alaricus*, they were achiueid within the compasse of about 132. yeares: but if we begin, as others will rather haue it, at the time of Odoacer, they were 60. yeares, and some-what more in doing.

Which points being thus made plane: we now perceiue and see, that God would not haue the kingdome of Antichrist ouerthowne with worldy, or carnall weapones (as the scripture speakeþ) but spirituall: that he will not contend with him with an yron Sword, but with the spirit or breath of

his mouth. Other earthlie and humane Monarches haue vsed earthlie and carnall weapons, both to the rasing of them-selues, and razing of others. So did the *Persians* ouer-runne *Assyria* with weapon and bloudie warre. And so againe did the *Macedonians* subdue the *Persians* by dinc of Sworde. And so likewise did the *Romanes*, tame, and bring vnder the *Macedonians*. But the Lord who at first made and framed the whole world, by vertue of his word, who also sustineth and ruleth the same by the power there-of, and will also raigne in his Church by the Preaching of his worde: and lastly, who hath giuen vnto Christ a spirituall, not an earthlie Kingdome: will vse a spirituall sword, the effectuall preaching of the Gospell, for the soiling of his foes, even as it is in Zech. 4. 6. and Elay 9. 5. For the saying of *Lactantius* is right famous, and most worthie of credite, which he hath in his fift Booke, and ninetenth Chapter, It standeth with good reaon, that thou shouldest maynteyne and defende thy religion with pacience, or with death, whereby keeping thy faith sound and vpright, thou makest it acceptable vnto God, and gaynest credit and authoritie vnto Religion.

And heere that maketh no iarde, which is sayd, Psal. 2. 9. that Christ should haue an yron Scepter, whereby he should crush his enemies in peeces like a potters vessell. For indeede that place attributeth vnto Christ such power and might, as against which, his most obstatine and mightie foes should never be able to resist: but yet it doth not properlie or literally mention the meane or instrument, where-with the enemies of the Church shall be destroyed. For that must rather be thoughte to passe by the word of God, then with weapons: for the weapons of Christians, and of the Church of God, are spirituall (as *Paul* speakeith, 2. Cor. 10. 4. Re. 16. 19. 20.) and not carnall or worldlie.

Whether

*VV*hether it be lawfull for Christians and such as professe the Gospell, to wage warre with the *Papistes*, in purpose to ouerthow the kingdome of Antichrist, and to roote out his doctrine.

The 29. Chapiter.



Et we are not hereupon to thinke as some haue done, that the outward vse of weapons is by the Gospell utterly condemned (as *Tertullian* lib. *De Idolatria & Apologetico*, *Lactan.* lib. 5. cap. 22. & cap. 19. make report.) Indede the *Marcionites* were of that minde: and euen at this day some *Anabaptistes*, haue renewed the same errore. But, if so be that the partie be such, as may take warre in hand, it is not so of it selfe unlawfull: And such a partie is the *Magistrate*, as appeareth Rom. 13. 4. Luke 3. 14. But here we haue in hand, to shewe the difference that shoulde bee betweene Christes kingdome, and the kingdomes of this world. For as touching the kingdome of Christ, as it is of it selfe spirituall, so doth he vse spiritual weapons, such as are the word of God, the power of the Spirit, and the light of the trueth. But as for politicke and earthly kingdomes, in as much as they are to regard the commodities, and haue consideration of things belonging to this life, and are for that ende and purpose established: they do maintaine and defend themselues by outward weapons, by the Lords permission, yea sometimes by his expresse will and commanagement. And hence now ariseth, and falleth into this payne, that famous and profitable question, so often handled and inquired after. Whether any man may at any time, in defence of the Gospell, put on armour, and bend the sword against the *Papistes* (who undoubtely are the state, *Cap.*, and kingdome of Antichrist) and use such weapons, as are called carnall, as wee reade to haue beene done in *Germany*, *England*, *Scotland*, *Flanders*, and *France*, yea and so

practised at this day. And this verie may seeme the deeper, and increase the more, for that Constantine the great, being now become a true and perfect Christian, did notwithstanding, and that by the counsail and consent of al the Christian Bishoppes, take warre in hand agaynt Licinius, his fellowe and companion in the quarrell of religion: namely, to the end he might giue ayd and release unto the Christians, whom the other did deadly persecute. For they were compelled by Licinius, to sacrifice vnto Idolles, agaynst their consciencies.

Now, I do not herein make question, touching the persons or the men themselves, whether Constantinus might lawfully, in any respect, wage warre agaynt Licinius, or no, who was his fellowe-mate in the Emperye. For there is none, I thinke, that doubteth but he might, seeing he was a chiefe and high Magistrate as wel as Licinius: and equals are not subiect the one to the other. But now I consider & reason of the cause of warre, whether to deliuer and set free the Christian profession from persequition, and to repaye Idolatrie, Constantine might lawfully and lawfullly wage warre. This question is somewhat intricate and daubtfull: for it often troubleth mens consciencies, and especially by meanes of this place of Paule: The Lord shall destruoy Antichrist by the breath of his mouth. For the better vnderstanding whereof, I must first make this distinction.

The endes or occasions of matters for which such enterprizes are taken in hand: are not all of one force, nature, and degree. For some are proper, some accidentall. I call that a proper cause or occasion, whereunto the drift of our purposed defensacon and meauour tendeth, and that in such sorte, as we seeme to respect it only, as though there were thereto adioyned no other reasons, or inducements, that might leade vs thereto: as when a pined man eateth, the dirst cause of his eating, is the staking of his hunger. Accidentall I call that which concurreth and falleth out together, with the proper and principall occasion, but not directly or of necessitie there-

fore

soze wee do not at the first in our aduiseement, ayme especially thererat. For though that occasion were wanting, yet would we notwithstanding in hand with the action: as though delicate dressing were not added to the meat, yet would an huncarie man fall to eating. Now by this distinction, if we hold and make vse of it, it will bee no hard matter to set an aunswere, vnto the former scrupulou doubt. For he that maketh warre agaynt the Papistes, or other Idolaters, or els agaynt the Turkes, or Heretikes, either he doth it chiefly and only to take away their errore and superstition, or else not: but, whereas other occasions and those iust ones, of wagging warre, went before, the which he being a Magistrate had an eye vnto: it falleth out withall, that he doth agaynt whome he is to proceede, bee Papistes, Idolaters, Turkes, or Heretikes. Truely, reformation of errore and heresies, is not well sought for by force of armes: neither shoulde the certaintie of Christian doctrine seeme to depend vpon the vncertaine yssue and event of warre.

Thereforo, neither Christ himselfe, nor his Apostles, do at any time teach, that force is to bee used agaynt such as are not well affected to the Christian faith, as if that were a lawfull and readie way to take away their errore. For looke what religion is embraced vpon feare, and dispersed by compulsaorie meanes: the same is to be considerid rather Mahumerisme, then Christian profession. But, when as they that are enemies to religion, shall haue offered vnto them occasions of warre: as, if either the Papistes, or Turkes shall breake truce, and violate the condicions of publike peace: then it falleth out that the defence and maintenancie of Christian religion, is ioyned with the quarrell of publike right and justice, and so inforced agaynt the Papistes, or Turkes, being aliants, and straungers from the profession of Christ, and Christianitie: but not in this respect for that they differ from vs in religion, but for that they are perturbers and breakers of the publike quiet. And so it commeth to passe, that thererand vpon such an occasion, weapons are iustly taken in hand, a-

gaynt

gaynt such as are dissenting from vs in profession of the faith, but that that is not regard, that they are Heretikes, Idolatours, or Papistes: but in al much as they are seditious, disturbers of auncient rite, and open enemies to publike peace. And this distinction and censure is certainlie most true.

And touching that of Constantyns Magnus, and of the warre that he had with Licinius, vs most certaine, that there had passed betweene Constantyn a Christian, and Licinius an Heathen, certaine covenants and leagues for the maintenance of the peace of the Common wealth, and those solemnly ratified, by the consent of both parties: as Eusebius reporteth in the life of Constantyn the great. The which conditions, seeing Licinius was the first that brak, when agaynt christie covenants, he fell to persecuting the Christians: wee cauot make doubt, but that vpon very iust occasion, warre was waged agaynt him. For among those conditions this was a principall one; that the Christians might freely make profession of their religion, throughout the whole Empyre of Rome; that their meetings should be approued as lawfull assemblies: and that neither Constantyn nor Licinius himselfe shoulde sterte by persecution agaynt the Christians, in regard of their faith in Christ. Seeing therefore, that this first and chiefe poynt of their league and common agreement, was afterward exchechourlie violated and brokene by Licinius; Constantyn did iustly, and vpon good ground move warre agaynt him, but not as being an Idolatrous King, (as to the end to revesse his errore which he heald of Christ:) but to the ende that those publike covenants, and knowne lawes of the Empyre, and peticular conditions agreed vpon betweene them, shoulde bee kept in force, being it was not lawfull for either of them to violate the same. Other people and Nations haue done the like, who in that respect are sayd to haue waged warre for the Gospells sake. For there were at first certayne covenants drawing and publike lawes made, and after proclaimed, by consent of both parties, for the peace, and safetie of the whole kingdome:

wherein,

wherein, amonge other things it was expessely provided for, that the Christian religion shoulde not be disturbed, put out of place, or stopt, and that no man shoulde by any, be molested or sustaine wrong for that quarrell. The which poynt of truce and league, in as much as afterwards it was not kept by the Papistes, but openly violated by them; hereupon those godly warres, which are called deadlie and ciuill, are stirred vp: and so, most lawfull it is to persecute the Papistes with fire and sword. Now by this that hath been spoken, it plainly appeareth unto all men; that those warres of the Papistes, which they call ^b Cruciadis, being taken in hand only for the establishing of their religion: are damnable and detestable. The which Martin Luther did very wothelie obserue, and publish.

That the kingdome of Antichrist shall at the last be quite taken away, by the last coming of Christ.

The 30. Chapter.

But let vs retorne vnto Paule, and to the ouerthow he reporteth of the Antichristian kingdome, from whence my discourse hath somewhat digressed. Paule therefore speaking of the rooting out of that unhappy state adbeth, and with the brightnes of his coming: that is, the coming of Christ. What these wordes shoulde signifie, diligent search hath been made: For some thereby understand the publishing of the Gospel, because that then Christ doth notably appeare, when his Gospell and doctrine is published. In so much as in their opinion, the coming of Christ is then sayd to be, as often as his kingdome is made knowne, and shineth by the preaching of the word. Some again take this appearing and coming of our Lord, in such sense as Paule often speakest, namely, for that last coming of Christ, which is mentioned in the Creede, and is

S.

^a Who shoulde for a principle, that *Fide non est seruanda cum hereticis*: by heretikes, understanding true Christias.
^b Inquisitions.

meant by Paule, 1. Theff. 2. 19. & 3. 13. So that they vnder-
stand this place only of the last appearing of Christ, and not
of the preaching of the Gospell. And truely this iudgement
seemeth unto me to be the truer. For it is strengthened by an
other like place of Paule. Tit. 2. 13. And agayne, it is confir-
med and made plaine by that addition and difference, which
Paule ioyneth to it. For here mention is not made of every
comming of Christ vnto vs, but only of that which is bright
and glorious, whereof the Scripture speaketh: which halbe
then when Christ shall appeare to bee iudge of quicke and
dead, and to shewe himselfe to bee the true King and Lord of
all. The which his comming is therefore called bright and
glorious. And, The day of the Lord, and his comming
from heauen, 1. Theff. 1. 10. & 1. Cor. 1. 8. And lastly, it is
defended by the very euent of things, which is a right exposi-
tor of this Prophecie. For, if we shall say, that immediatly
upon the first glimmering and preaching of the Gospell, the
kingdome of Antichrist shold bee overthowne, and cleane
turned vp-side downes: the Prophecie will be found false. For
it is now somewhat long since the Gospell hath been prea-
ched: and yet notwithstanding we see the said Antichristian
kingdome not cleane taken away: nay, it standeth in strength
and flourishest vnto this day. But if we shall understand
these wordes of the last comming of Christ: truely then this
Prophecie shall appeare to be most true. For then, at least the
power and tyrannie of Antichrist shall cease, & be wholie and
vterly abolished. And herein Austin (lib. 18. De Civitate Dei
cap. 4.) was of the same opinion with vs, who saith: That
even in the last iudgement Antichrist shal be put to con-
fusion, and that in the Lords owne presence. And yet I do
not doubt, or thinke otherwise, but that the more sincerely,
and abundantly the word of God shall be preached: much the
sooner shall Antichrist bee diminished, and brought from his
state. But here Paule speakest of his ful and final overthow-
ne, and not of a certayne shaking, and weakening of him.

That

That the kingdome of Antichrist was to bee bro-
ken and brought vnder foote, by parts and pece-
meale, and not at once or in a short time.

The 31. Chapter.



At of the former discourse these three thinges
are to bee gathered by vs. The first, that the
kingdome of Antichrist is to bee cast downe
by moments, or by little and litle, and not at
once and altogether: or, as they use to say, at
a choppe. For as the Empyre of Rome, (whereof this is a re-
semblance) was defaced by pece-meale, as I haue shewed,
and as is taught in Dan. 2. 44. So also must the Image
thereof bee brought lowe by a little at once: And for this
cause it is that the Lord will haue it so, least if it shold bee
laid in the dust on a sodaine, there would too great a feare
and astonishment possesse the hearts of men, whereby they
could not bee able to take due regarde and consideration of
so great a worke: neither could they so well conceiu that the
same was brought to passe by the hand of the Lord, and by
the power of his worde, as now they do, when things are
wrought by leisure, and when themselves do marke and per-
ceue by what meanes they are brought to passe. Thus much
for the first.

That there is no corruption of Christian reli-
gion prophecie of, which shold succeede
this kingdome of Antichrist.

The 32. Chapter.

S Econdly, this is to bee obserued, that the kingdome of
Antichrist shall stand and continue to the ende of the
world, although not in so good plight, power, and flou-
rishing

S 2

rishing state, as sometimes it was, and as yet is: yet after a sp[irit]t, it shall haide by the head. For whereas Paple saith, that it shall bee shaker to shivers at last, at the glorious and last comming of Christ: surely me thinketh we may gather, and that directly on the contrary parte, that GOD hath gien unto Antichrist a time to raigne, even unto that last time of the wold. Many there are indeede which prognosticate, I knowe not of what other kinde of disease, and state of religion, which shoulde bee in the wold, and of an other kinde of corruption in Christian religion which shoulde insue, but such an one, as is dixerle from Proverie. For they imagine that Proverie shall faile, and that an other kinde of Apostacie or defecction (but of an other stamp) shall succeede. But I like not this. For although it bee true that this typanous state is to bee pluckt downe by parts, and as you would say by gabbets, and by falling away of severall Provinces: yet shall there alway remaine in the wold, some fourme and pinte of the Papisticall state: as it seemeth to me, wee easlie may and ought to gather out of this place of Paple. And this my esgusur ~~is~~ confirming a plaine proofoe taken out of the Reuelation Cap. 19. 20 & 21. 10. For there, after John had prophesied of the Beast that was taken and cast into the lake of fire and agayne, of the false Prophet that was slaine (both which he plainly represent the kingdome of Antichrist:) there is by and by vpon the same mention made of the last resurrection. Wherefore, there is neither speach of any Angell, nor of any pestilent annoynce that shoulde bee looked for to remaine in the wold, after that the false Prophet was once slaine, that is, after the Antichristian kingdome was destroyed, but only either life or death eternall that shoulde ensue.

VVhe-

re is no man, that is, no creature, that shoulde remaine in the wold, after that the Antichristian kingdome is destroyed. For the Antichristian kingdome is the last, and the last of all the kingdomes, and the last of all the emperours, and the last of all the Prophets, and the last of all the Apostles, and the last of all the saints, and the last of all the creatures, that shoulde remaine in the wold, after that the Antichristian kingdome is destroyed.

Wheth[er] besides the fourth and Romane Monarchie, there remaine any other, a fist, to be erected, where a verie hard place of Daniell is expounded.

The 33. Chapter.

Thirdly, and lastly, that which out of the former discourse is to be gathered, is this, that heere-after there remaineth no other Monarchie to be erected in the wold, after time that of Rome, and this Image thereof, (that is the Romane Antichrist) is decayed: and so we may see, that what-so-ever was to come and fall out, from the first beginning of Monarchies, unto the ende of the wold, was made knowne before-hand unto Daniell, Cap. 11. Wherefore upon the ende and accomplishment of those things which are spoken of in that Chapter, immediately, the last resurrection is not only mentioned, but also the estate and condition thereof, to the great comfort of the godly, is described, Cap. 12. And yet should not the faichfull in regard heereof be the more slack in assaulting the kingdome of Antichrist, as though their labour shoulde be frustrate, and to no purpose. Nay alreadly, their indeauours shall take god successe, and by little, and little, they shall cast downe that, which God would not haue to fall at a moiment, or without one blow. Therfore they that do either sincerely preach, or faithfully embrake the Gospell, do dayly grinde, waste, knap off, and to be shott, they alwayes diminishe some-what of the Antichristian kingdome. But against this our third and last collection, that seemeth to be objected which is in Daniell Cap. 11. vers. 40, and those that follow, which are these.

40. And at the ende of time shall the King of the South push at him, and the King of the North shall come against him like a whirl-winde; with Chariots, and with horse-men, and with many Ships: and he shall enter into the Countries, and shall ouer-flowe, and

passe through.

41. He shall enter also into the pleasant land, and many countries shall be ouerthrowen: but these shall escape out of his hands, *Edom*, and *Moab*, and the chief of the children of *Amon*.

42. He shall stretch forth his hand also vpon the countries, and the land of *Egypt* shall not escape.

43. But he shall haue power ouer the treasures of Gold and Siluer, and ouer all precious things of *Egypt*, and of the *Lybians*, and of the *Black-Moores*, where hee shall passe.

44. But the tidings out of the *Egypt*, and the *North* shall trouble him: therefore hee shall go foorth with great wrath, to destroy and roote out manie.

45. And hee shall plant the tabernacles of his palace betweene the Seas, in the glorious and holie mountaine: yet hee shal come to his ende, and none shal helpe him. This place of Daniell, if any other be, is doubles, verie intricate and obscure. Whereby it hath happened, that the iudgements of expositours, haue bin discrepant and diuers among them-selues. For some exponde it so, as that they refer it unto *Tigrenes* and *Mithridatis* who made invasion vpon the *Roman Empire*. Some againe had rather refer it unto *Antiochus*. And againe some unto *Pompey* the great, and *Julius Caesar*. But, there bee many thinges which will not admic of anie of these interpretations. The latter writers, refer it onlie to the Kinges of *Asia*, and *Egypt*, who are spoken of in that chapter. The which iudgement, and interpretation, as I doe not surelie reject: so am I withall resolute in this, that those two Empires are types, and figures to the Churche, of such thinges as shoulde befall, even after the comming of Christ. Wherefore this is mine opinion: First that those two Kingdomes (wherof Daniell speakest in the last place) are neither said shoulde be Monarchies, neither are they so called, but onlie kingdomes: the which two, shall ouerturne, al what-soever shall bee left remaining, of the *Roman Empire* in the South

South and *East*. And of these two Kingdomes or Kings, the one, saith Daniell shall come out of the *South*, the other from the *North*. And this Northerne fellowe shall strike the greater terrorre into this said Monarchie. Yet both these Kings, or Kingdomes, shall with hhippes, Chariots, and horsemen, that is, by sea and land, assaulte the fourth Monarchie; and the remauntes thereof. And againe, eicher of these Kings shall successuelie, one after an other, lay hould vpon *Egypt*, that is, subdue the same, and thereof possesse great treasures of *Gould* and *Siluer*. Lastlie, they shall possesse *Lybia*, that is, the Region of *Cyren*, and *Ethiopia*, which is *Arabia*. These pointes therefore I take to be uttered by Daniell, as indifferetlie touching, and concerning both the said Kingdomes, but not respecting the fourth Monarchie, and Kingdome of the *Romans*. Afterward, in the 44 verse, these two kingdomes are compared together, and that of the *South* is saide shoulde be disturbed by that of the *North*, which lieth Easterne. So that the Southerne Kingdome shoulde be in time the first, and that of the *North* the latter. And as for both of them, they shoulde pitch their tents betweene two Seas, and the holie hill, that is towards *Iudea*: but in the ende, they shall come to their ende, and final destruction, and none shall yeald them succour.

These thinges are thus set downe in Daniell: the which if we doe understand as some do expond them, of *Pompey* and *Cesar*: they are then most obscure and darke, and nothing agreeing with the course of chinges that haue happened. But being understood as I haue directed, then are they most plaine, and agreeing with the issue of things that are done. And to begin withall, these thinges can at no hand bee referred to the *Romans*, because they were first made possessours of *Lybia* and *Affricke*, before they set foote in the holie Lande, that is *Iudea*: (for so daeth Daniell according to the manner of his time, call that Region, as also their Neighbours and people, bordering vpon them by their peculiar names, such as were well knowne in those dayes: the *Ammonites*,

Ammonites, and Moabites, although his prophetic tendeth unto those times, and those things, which he fore-sheweth should then be accomplished, when as neither *Iudea* should be called the pleasant land, nor the *Ammonites*, and *Moabites*, should be named by those names: which point, we are to observe, least otherwise these titles do trouble vs, and least we thinke that those things where-of Daniell speaketh, were to be taken, and then only to be fulfilled, while both *Iudea* had as yet the promises of God, and the *Moabites* were knowne by that name of title. He speaketh therefore of those Regions but in that manner, and with such names, as where-by in those dayes they were knowne to the *leuens* to whome he witteth. But yet the things, which he fore-telleth, were then to come to passe, when as neither *Iudea* was any more the place of Gods rest, nor the house that contained the people of God, the which at the last fell out and came to passe, after the Gospell was once published, and Christ had suffered death.

This mine opinion is hereby confirmed, for that he speaketh of such things as should fall out in the latter daies, that is, in the last age of the world; after the accomplishment where-of, the Ar. *ll* in the Revel. *10. 7.* telleth of no time that should succeed, that is, after the fulfilling of these things: there is no time prefigt or set downe by the Spirit of God, which we should looke for. For after the voice of the seauenth Angell, the mysteries, or hidden things of God, which are revealed in the Prophets, especially in this place of Daniell, Cap. *11. ver. 40.* and so sooth to the ende of the Prophete, are to be finished. And so do I understand the words of Daniell, At the end of time, Cap. *11. 40.* as also, Cap. *12. 9. & 1.* that in the last time, and as you would say, the last age of the world, there should these two last Kingdomes spring vp, which here he describeth and pointeth out, where-of the one should rise out of the South, the other out of the East & North. And these two shall, (as I said,) quite overthorow, what-so-ever shall remaine in the South and North-East of the fourth Monarchie, that is, of the Romane Empire, the which

which they shall distresse by Sea and Land. True it is, Daniell speaketh of both these newe Kingdomes together, 10:ning them, as it were, in one word: because he doth but only glaunce at, and briefly shyt by a strokie farre distant from his time, and the same very obscure, where-as notwithstanding, they should be seuered asunder both in time and place, where-of the one should arise first, and the other after: as appeareth out of the very text. And that this my judgement is true, it appeareth hereby: for that afterward these two Kingdomes, are compared together, as distance and divers, as namely being two, whereof the one is sayd should overthow the other, to wit, that of the North-east shold vanquish the Southern, the which also it selfe should in the end meete with his end, and ruine. Lastly, wheras Dan. saith ver. *45.* *Lehar t'schini-Codex.* In the glorious and holie mountaine: he pointeth out a place, namely *Iudea*, as Zech. *14. 4.* Therefore those two Seas, within the which those two Kingdomes shold pitch their Palace, Pavillion, or Seat royall, are set out by Daniel, and are sayd to be not Westerne Seas, such as are y French, the Italian, the Adriaticke, or the Spanish Seas, because they bend not towards *Iudea*: but they are more Easterly, running along all that coast which lieth betweene the Syriacke, or *Egaan*, and the red Sea. For those two Seas do border out the upper Countries, and liethowards Iewrie (as every man may easilie perceiue by Cosmographie.) And to make short, *Asia* and *Syria*, are sayd to bee all that region, wherein the Lord fore-telleth these two Kingdomes should arise, which shall bring to nought the remainders of the Romane Monarchie: whereof the one should rise in the South, towards the East and North-east. For so do I referre indifferently unto either of these Kingdomes, that which Daniell setteth in the singular number. Therefore those two shall overthow the fourth Monarchie in those places where they shall pitch their tents, and in that part of the world which is contained betweene those two Seas; namely, that called *Agriacum*, and the red Seas or *Platonicum*, lying by South, East,

East, and North. Now, it was very behofefull that the seate or soyle of these two kingdomes should bee set downe, and withall that it should bee expressed of what Seas this Prophetic shold be meant; (because that *Rome* it selfe is situated betweene two Seas; which notwithstanding in this place of Daniell, is in no case to bee understood; and many places there are in the world which are inclosed within two Seas: as *Greece*, *Peloponnesus*, *Pontus*, and *Asia the lesse*) least therefore this speach shold bee doubtfull and pae finding out: he hath described the whole coast of those Countries by the soyles that front the same, and by the Seas that are adioyning. And agayne, the very knowledge of Geographie doth shew in what coasts, and places of the world this overthrowe shold bee perfourmed by these two Kings or Kingdomes that shold arise: not assuredly in the West shal this ruine of the fourth Monarchie be brought to passe, but in the South and North, or rather North-east.

For, as for the Romane Monarchie, it had (as I haue said) two principall heads: the one lying Eastward at *Constantinople*, the other Westerne in *Italie*: whereupon the Emperours themselves did so deuide the iurisdiction among them, that the one shoulde bee Emperour and keepe his residence in the East, the other in the West.

And so also doth the Scripture make the like deuision. Zech. 14.8. That portion and head of the Romane Empyre that I called *Calterne* contained al whatsoeuer the Romane Monarchie had lying in the Southerne regions, in the East; among the *Scithians*, or the Notherne people dwelling somewhat toward the East. And that other Westerne or *Itali*an Empyre, possessed all the other Provinces. Now, this *Itali*an Empyre was ouerthowne by the *Gothes*, and *Vandalis*, as I haue shewed before, and that long before the overthrowe of the *Calterne*, almost six hundred yeares. But as for the *Calterne* or *Constantinopolitane* Empyre, which remained of the Romane Monarchie: it was long after, namele, about the ende of all things, and in the latter and olde age

of

of the world, somewhat shaken by the *Saracens*, and at last cleane shuered by the *Turkes*. And undoubtedlly, in mine opinion, these bee those two Kings here spoken of by Daniell. Whereof the one came out of the South, namely the *Saracens*; the other from the North-east, to wit, the *Turke*. And these two people or Nations, the *Saracens* and *Turkes*, did so spread and ouer-flowe vpon the face of the earth (as Daniell speakeith, vers. 40.) that they cleane trampled vnder-foote whatsoeuer remained of the fourth Monarchie, either in the East, North, or South, the whole Westerne part being by others long before ouer-rumne: In so much as in all *Asia*, *Syria*, *Pontus*, *Egipt*, there doth not now so much as a print, or the least marke appere of the maiestie and power, which the Romane Empyre once sustaineid.

And touching the ruine and ouerthrowe of this peice or part of the Romane Monarchie, or rather of this that lay Easternlie, than of the other occidental Empyre: God would haue it soe shewed by Daniell to the *leuies*, because the people that inhabited the *Calterne* head of the sayd Romane Monarchie, were better knowne to the *leuies*, then those of the West, which dwell beyond the *Syriacke Sea*, and so were remoued farre of: neither had they as yet done any harme vnto the *leuies*. As for the ouerthrowe of the *Italian* or occidental Empyre, it is plainly reueiled in the *Apoca*. So that by comparing of both these together, I meane of Daniell and the *Reuelation*, we haue made knowne vnto vs whatsoeuer conserues the decay, either of the orientall and *Constantinopolitane*, or the occidental and *Italian* Empyre, or whatsoeuer else is behofefull for vs to know for our confort touching the state of the world, either in the East or West parts, even to the end thereof.

Now let this mine exposition be compared with the euent or issue of things, which is the best interpretour that can be of diuine Prophecies, neither can the *Spirit* or *true Prophet* of God report an vntrouch. This is it therfore which I affirmie (which both is *true* and hath testimonie from Stories) that

Constantinopolitane or Easterly head and Empyre, which remained of the fourth Monarchie, was first impoverished by the Saracens, in that part of the North which looketh towards the East: but afterwards being made to stoape, (as more shewdly handled by thens and brought to a low ebbe) it was quite dasht and defaced by the Turkes.

We know by the Romane histories, that there were deadlie and continual warres betweene the Constantinopolitane Emperours and those of Parthia, and after with the Persians who did succeede the Parthians. For after the death of Alexander the great, when as for a while the Parthians had liued under the obesiance of his successours, namely, the sonnes of King Saleucus: they then began, under the conduct of Arsaces, by plucking their necke out of poke, to enfaunthize them selues into libertie, and to reare vp a kingdome among them, calling the Kings of the Parthians, Arsacides, after the name of their first Captaine. These raigned unto the time of Alexander sonne of Mammæus, Emperour of Rome, and to the fourth yere of his kingdome, which was in the yere after the birth of Christ 228. In which very yere one Artaxerxes a Persian, killed Artabanus King of the Parthians, the last of the race of the Arsacides. This man therefore snatching to himselfe the Empyre and kingdome of Parthia, conuighed it vnto Persia. And the posterite of this Artaxerxes and Persian Empyre, continued vnto the daies of Heraclius the first, Emperour of Constantinople, which was in the yere of Christ sixe hundred thirtie sixe, and so lasted in the whole almost thre hundred twentie nine yeares. About this time now began the kingdome and Empyre of the Saracens. For in the daies of Heraclius and Mahumetes raigned Syrochas the last Persian King sauve one: at whose hands Heraclius by composition, recovered whatsoeuer his Ancestours had at any time before taken from the Empyre of Constantinople. So these two kingdomes of the Parthians, and of the Persians, which mutually succeeded each other, were terrible indeede for the time, as appeareth by histories, vnto the Romane Monarchie,

Monarchie, and to the Constantinopolitane Emperours: but yet they neither sacked, nor greatly shaked the Easterne, or Constantinopolitane Empire: nay, the Emperours of Constantinople heald it out lustily with them at euen hand, and stoutly made their part good agaynt them. But the first battarie that made the said Constantinopolitane Empire to stoape, was (as I said) in the East, South, and Ihereth, perfourmed by the Saracens, whiche make the first of those two Kingdomes, spoken of by Daniell, which was to rise from the South, and so spread it selfe ouer the face of the earth, in such sort, as it shoule assaile the fourth Monarchie, both by Sea and by land, in Asia, Syria, and the North East. And in truch, the Saracens did so soore amoy the said Easterne Empire, that it was never able afterwards to recouer it selfe, but began there-upon by little and little to droope and drop away: for they with great expedition, euen like lightning, ouer-rannte Syria, Cilicia, Cappadocia, and Mesopotamia, all which provinces, they puld and posset from the Constantinopolitane Emperours: where-in, the verie words whiche Daniell useth, Cap. x. 40. speaking of the Kingdome of Saracens, are to be obserued, This nation (saith he) shall come and shall ouerflowe and passe ouer, and shall speedlie ouer-runne the countries of the East and South: for so was it perfourmed by them, after a verie strange and miraculouse manner, and with wonderfull expedition (as the words of Daniell being joyned and set together, do purport) like unto that speach of Iulius Cæsar, I approachit the place, I viewed it well, and got the field: as if they did flie, and were not stopt in their passage, either by defenced Cities, or depth of Seas, or force of men: for within the compasse almost of threescore yeares, the Saracens became possessours of all the East, as also of Egyp. Againe, they ouer-rannte all Africke, and lastly, tooke view of Spaine, & of whole Fraunce: only the westerne people (excepting only a part of Spain) these Saracens did rather assay then subdue the: but as for those of the East and South, which pertained to the Constantinopolitane

politan Empire, by force and armes they made a plaine conquest of them, and held them in subjection, as namely, *Egypt*, and also *Lybia*, which is *Gyrene*, where-in for a great space they bare rule; in so much as at that time the *Saracens* having slaine *Hormilda*, the last King of the *Perſians*, defaced utterly the mightie *Perſian Empire*. They also made invasion upon *Iudea*, and that pleasant land, which Daniell rather the place of desire, and grieuously afflicted the same, for as then was *Iudea* subiect unto the christian Emperours, to wit those of *Constantinople*. In such sort, as they held the same in their possession a long time as they did *Egypt*, and enjoyed the gold, bluer, and all the treasures that were to be desired of those nations by the space of 192. yeares, and unto the yeaer of our Lord 1051. what time they were themselves vanquished by the *Turks*. Nowe that the *Saracens* are a Southerne people, there is no man that is ignorant. Thus therefore standeth that which Daniell affirmeth of the first Kingdome, which shoulde ouerthowre the Romane and fourth Monarchie, and that in the East and South. And this tempestuous stirre happened in the world, and came from the Southerne coast, there-of, where-as the Countries of the *Agarens*, or *Saracens* do ly.

Further, this kingdome of the *Saracens* pitched his tents betwene those two Seas, the *Syriacke*, and the red *Sea*, where-of Daniell speaketh: for they kept their princely palacie, and chiefe prouinces in that part of the world, which is inclosed within these two Seas. And where-as heere obiection is made, that the *Saracens* had two Imperiall places of abode, the one at *Babylon*, the other in *Cairus*, which was *Memphis*, a Cittie of *Egypt*: it maketh no matter. For the chiefe and principall regions of their Empire, lay in that coast which is inclosed with those two Seas. Againe, their chiefe Kingdome and louest regniment was in *Syria* and *Arabia*, which by Daniell is called *Ethiopia*, where is the Cittie *Meschita*, and the temple, or sepulchre of that abominable *Mahumet*.

But

But nowe we are to talke of the *Turks*, to the end that this whole place of Daniell, which no doubt is verie darke and obscure, may be made manifest. For these make that second Kingdome, which was to rise out of the North-East; and which vterly brought to nought the fourth Monarchie in the East, South, and into the other regions, which were enuironed with the foresaid Seas: which also set fote into *Egypt*, opprest *Iudea*, and enjoyed golde, siluer, and the pleasant things of the whole world, by the space now almost of 300. yeares. These therefore wasted by Sea and land, with wonderfull successe the Easterne head of the said fourth Monarchie. And these also pitched their tents, and kept their chiefe poallacie & place of residence in that part of the world, which is inclosed within these two Seas, where-of I haue spoken, about the hill *Taurus* and *Syria* of *Damascus*, before the coming of the *Tartarians*, and before they had surprized *Constantinople*. For in that part, at first, the greatest part of the Turkish Empire was established. Now there is none that maketh doubt that the *Turks* are risen of the *Scithians* that dwelle in the East. And these were more terrible to the *Romanes*, then were the *Saracens*, as also Daniell describeth, who also interreported shoulde succeede, and in tyme to come after the said *Saracens*: for the kingdome that is said shoulde come out of the North-East, is spoken of by Daniell in the second place. And this prophecie agreeith with the storie of things done: For the *Turke* did suppreſſe the Empire of the *Saracens*; at what time they were by *Hormilda* King of *Perſia* stirred up and allured out of their countries: and afterward (which also Daniell shoulde come to passe) they were made fellow-partners of the Empire, by *Mahumet* the *Saracen*, being *Sowdan* of *Perſia*, *Sogdiana*, and *Media*, because he was not able to match in power with *Calipha*, the *Saracen* of *Babylon*. Thus therefore the *Saracens* being set by the saddle, the *Turks* enjoyed the Empire, and raigned in *Asia* & *Syria* full out the tyme of 192. yeares, but afterwards, being moleſted by the *Tartarians*, and *Assumbeans*, Kings of the

the *Partisans*, their power was some-what appalled, and almost brought to the last cast. After that, in the yeare of our Lord 1300, under the raigne of Romanus Diogenes, Emperour of *Constantinople*, the house of Ottoman retooled the Turkish Empire to his former dignitie, the receverie where-of, was the full and small ouerthrowe of the *East-empire* and *Constantinopolitane Empire*. So, the boundes of the Turkish Empire, are now become the very fynes, which shew the limits of the *Byzantinian Empire* of the *Romanies*, but as for the *Occidental and Italian*, he shall never lay his fingers on it, because this portion of the fourth Monarchie, fauorth in the *Novell Cap. 13. 12. 13. &c.* to be allotted unto *Antichrist*. And where-as it is further added in *Daniel*, ver. 45, that none should become an helper either to the *Saracens*, or to the *Turks*, experience hath proved it true: for God did so raise up, and advance these Kingdomes, as that they were not helpt by the power of any other foraigne nation, (nay, they were rather hated of all others) but they did and didde support their owne cause ~~and~~ ^{and} promoue; wherein the worke of God appeareth the greater, by the suete and suddeane propositio[n] of these Kingdomes. And it is saya of *Ismaell*, *Genetis 16. 12.* of whom ^{no} doubt the *Saracens* are descended, *His hand shall be against everie man*; and *everie man's hand against him*: he shall dwelle in the presence of all his brethren.

*That the enlarging of the kingdome of Antichrist
was (in imitation of Christ) to be perfourmed by
these two meanes especially, namely, the publike prea-
ching of a kinde of doctrine, and the vaunting shewe
of diuers miracles.*

The 34. Chapter.



Now followeth the seauenth head of this discourse, to wit, by what signes and meanes Anti-christ was to establish and hold his outragious power and tyzannie. We haue alreadie taken viewe of the wayes where-by he attained the same. It pleased the Spirit of God, that these points shoulde be severally handled, to the ende that the godly shoulde be the lesse offended, when they see them accomplitched, both because they are brought to passe by the will of God, for the triall of the fauorthfull, and againe their comming was foze-tolde, to strike the greater terror into the hearts of the wicked.

Now Paule tellet vs here, with what aides and suppoz-
ters this kingdome was heald vp and strengthned, the which
he maketh to be of two sortes, the one, chiese and principall,
as, the working of Sathan, and that, mightie and effectuall :
the other, inferiour, as seruing to the other, which he calleth
Signes, and wonders : but with-all he addeth, what manner
of ones they should be, namely, Lying : and againe, to what
ende they tended, to wit, to deceiue men, and hold them in all
wickednesse and error. All which points containe in them
both singular comfortes, and profitable considerations & fore-
warnings of those things which afterward insued. And tou-
ching the matter of consolations, assuredly they are most
sweete and behouefull, seeing there can nothing moze accep-
table be reported, then that all those things which are done a-
gainst the doctrine of Christ, (and that to the great admirati-
on of men, in such sort, as that they shoule tearmie them
Miracles and Wonders) are notwithstanding nothing else

21

but detestable practises of Sathan, and false miracles. And as for fore-warnings, this place is also furnisht with such, where-by men are enabled to perceiue how it commenck to passe, that all the wold is so easilie drawne into that error. For where-as some do indeede obserue the same, they wonder and are astonied, maruelling how such a thing could so easilie be brought to passe. And in the end, thus they resolute vpon the matter, saying, except the religion of Antichrist (which indeede is nothing else but a flat blasphemie) were the true doctrine of God, it would never haue bin so easilie received, nor established vpon such a suddaine: but the answere is easie, God had fore-tolde that all these things should thus come to passe, and that he would giue such power unto Sathan: the which prophecie, and with-all, iust judgement of God, could not but be accomplished. Now, why God would haue it so, and that vpon verie iust cause, the reason shall be af-ter rendered.

And to the ende this mine assertion might be throughtlie strenghtned, I haue to alleadge a place very like vnto this, out of Math. 24, 24. And againe another which is in Revel. 16, 14. And lastly, the example of the Magicians and En-chaunters, which resisted the truth, as Paule alleadgeth, 2. Tim. 3, 9. all which do make plaine by what meanes the enemisies of the heauenly truth haue alwaies withstood the same, so that we are not now to thinke it strange, if this verie practise be ascribed, to the policie of Antichrist and Sathan, (who hath in hand to woxe this whole mysterie of iniquite) and to the sleights which he vseth in maintaining this his kingdome against the doctrine of Christ, and indeede, reason it-selfe doth yeld no lesse. For seeing that the kingdome of Antichrist, is in truth, a verie deputation of the kingdome of Christ, but yet an imitation of the same, it must needes be, that as the kingdom of Christ is upheld by these two things especially, to wit, the doctrine of the truth, and the power of Gods spirit, as Paule witnesseth, 1. Thess. 1, 5. So the kingdome of Antichrist hath to oppose other two things, namely,

his errores against sound doctrine, and his myracles or works of Sathan, against the myracles and power of the hōle Spi-rit, that he might cast a myst before mens eyes, and handle the matter so as he might be taken for Christ him-selfe. For so at last doth he easilie obtaine so much, as that he is reputed for verie Christ, when as he maketh open shewe of the verie works of Christ, of his doctrine and myracles, and like a wicked wretch treacherouslie counterfaict the same. Therefore in stead of the truth, Antichrist hath nothing else but lies & wicked errore (wherein he doth inuirie to God) in stead of the power of Gods Spirit which worketh miracles, he blurtech out his wonders. For Christ sending his Apostles, ioyned these two together, Mark. 16, 15, &c.

And first where-as Paule saith, that the comming of Anti-christ should be by myracles: the wold Comming, is to be referred not to his first appearing, but to the whole strength, furniture, frame, and maintenance of the said kingdome: for, these words, his comming, signifie thus much, his establish-ment, stay, and ouer-spreading power, shall be atchiened by the meanes and force of Sathan, working miracles. Which two points haue indeede lustily enlarged the state of Popery, and with-all, they do very lively point, and paint out the same vnto vs. For what is more common or vsuall among them, then this vaunting of infinite myracles: and what one thing do they more earnestlie urge and seeke for at our hands: Assuredly the Turkes, and followers of Mahumet rose at first by hatching a new kind of wicked doctrine, but as for myracles, they neither boast that them-selues did euer perfourme them, neither do they require such at the hands of others. But as for the Papists, they repose the top and toe, the But, and marke, and assured ancker-hold in the matter of myracles: and hence is it that they so crake of them with such open mouthes, and cast them in our teeth: so that Popery can not be better described vnto vs, nor more plainerly deliphered for the verie kingdome of Antichrist, then by this speache of Paule.

*VVho be those three Spirits, where-of mention
is made in the Reuelation, and are said to be the
chief ministers of the Antichristian kingdome.*

The 35. Chapter.

By the former exposition, it is easie to be knowne
(I meane so farre soforth as concerneth this place
of the Apocalypse) what those three Spirits do
signifie, which are sent by the false Prophet vnto
all the Kings of the earth, to plant and establish
his kingdome. And they are said to be like vnto Frogs, but
the place it selfe is in the 16. Chapter, verse 13. 14. which
are these.

13. And I sawe three vncleane spirits like Frogs come
out of the mouth of that Dragon, and out of the
mouth of that Beast, and out of the mouth of that
false Prophet.

14. For they are the Spirits of Deuils, working my-
racles, to goe vnto the Kings of the earth, and of the
whole world, to gather them to the bartell of that
great day of God Allmighty.

Some in expounding this place, do thinke that this num-
ber of three is put downe (as set & limited) for that which is
uncertaine & infinit, as it is spoken in Salomon, A three-fold
coard is not easily broken. Wherefore in their opinion these
three spirits are every spirit stirred vp & sent abroad by Satan
for the maintenance of this kingdome of lies, such as infinite
numbers of me, & claw-backs of Antich, haue bin, both living
as yet, & dead long since, such as was Eckius, & others, who
defended the same with tooth & naile, and promoted it to the
utmost of their power. But others seeme to come nearer to the
true meaning of þ place, for they take regard of þ number of 3.
as indeed it is to be obserued: but yet they do not fity enough
restraine the same only to Diuines, or Sorbonists to Monks,
and

against Antichrist.

and professours of the *Decretals*. For my part therefore ha-
ving aduisedly weighed and considered of all things, I take
these three Spirits, to distinguish three chiefe and principall
degrees and condicions of men, by whom, as it were by Le-
gates and chiose instruments and especiall Patrones, both
Poperie it selfe and the whole kingdome of Antichrist was
at first framed, erected, and enlarged, and whereby even to
this day it is cherished and maintained. For whereas Christ
had for the publishing of his kingdome these three especiall
degrees and orders of Ministers, to wit, Apostles, Doctors,
or Euangelistes and Bishops: So Antichrist hath on the o-
ther side his Cardinall, Schole-men and Bishops.

The Cardinals of Antichrist wil needes seeme to resemble
and be answerable vnto the Apostles of Christ, whose power
is to stretch to every corner, and not to be limited within the
precincts of any one Countrie. And as touching Doctors
and the first Euangelistes, which at the beginning of preach-
ing the Gospell, were inseperable compagnions of the Apo-
stles: they are matched (a Gods name) with the Schole-men
(as they are called) that is, the whole rabble of Sophisters,
and order of Doctors, either such as professed and lived a se-
culare life, or a regulare, as themselves terme it, that is, a
Monkish or Cloyster-life. Lastly, concerning Christian Bish-
ops; the Bishops of the Popes orders, and of the Deuills
making are in stead of them.

And vndoubtedly all those orders and degrees, are the ve-
rie pillars of Poperie, wha are sent by the Pope, or that false
Prophet, in diuers manners and vpon severall occasions vnto
the Kings of the earth, either as Messengers, or as simple
Legates, or Legates *a latere*, according to the qualitie of the
busines that this kingdome had so dispatch, and all of them
assemble themselves to warre against the godlie and Saines
in *Geddon-harma*, that is, in that place where olde *Rome* once
stode: which place assuredly is the very shoppes wherein all
treasons and practises agaynst God and his anoynted, are
forged.

A Treatise

Now, this sentence and interpretation of mine, is ratified by the circumstance of the time, and by observation of the Similitude which Iohn hath used, and (which is especially to be observed in these Prophecies) by the very event or issue of things, which is an omnissufficient witness and explication of this Prophetic. So then, these Spirits are sayd both to bee thys, and also to be distinct and diuers the one from the other, although they be all set forward by one and the selfe-same autho: Sach in, or rather his sonne, that detestable false prophet, that is the Pope. And as for those Cardinals, Sophisters, and Popish Prelates: who can more justly be sayd to be their Sire than Sach himselfe? and what is their doctrine, their life, and practise but only deuillish?

Further, there three are sayd to be vncleane Spirits. For being that they are tirred by by the Devill, who is an vncleane Spirit, it cannot be chosen but that they must bee like their fether, and practise of his workes.

Lastly, touching the time wherein these things began: that also strengtheneth and videntlye my creature. For Iohn sheweth that these began to bee sent after such time as a way was lated open, for the Kings of the East, and the riuere Euphrates, which before time was, as it were a sacred boundarie of the Romane Empire in the East, and seuered the same from soaigne Nations, when Euphrates, I say, began to bee as it were tyred vp, and to give passage to the Easterne people, which brought vnter foote the Constantinopolitane Emperours. This people and Nation were the Turkes, and Tatars, who, being the first that ever passed ouer Euphrates, brake vp, and as it were dispaled the auncient limites of the Romane Empire, and so made in-roads and invasions as I haue sayd into the Romane Monarchie. And this hapened about the yeare of our Lord 1051. After which time especially, the Schollers men and Popish Monkes (for there were other Monkes long before that, both more holie and better to bee borne with, then those that now are of the popish possession) began to haue Denies and Cloysters, as it were

Castles

against Antichrist

Castles and Block-houses of Poperye in euery place to bee founded, built, and dispersed, namely, after the yeare of our Lord 1200, as appeareth by histories. But as for Cardinals: the order of them began long since the other, who neverthelesse crept vp since the power of the Turkes began to bee so great, and haue obtained such credite at the handes of Kings, that they can at a becke turne and winde them to what purpose they list. For although Gregorie the first (who liued before such time as the Turkes made invasion vpon the Romane Empire) in his Epistles 15, 77, and 79, make mention of Cardinals. Yet that maiestie and power that now is allotted to a Cardinalship, is but an inuentiō of this later time and age: the which some ascribe vnto Gregorie the 11, who reduced the Court of Rome, from being seated at Avignon, vnto Rome: but some other who do most lauday Cardinals, do attribute it vnto former Bishoppes. Lastly, touching the name of a Bishopricke: that assuredly is most auncient, in as much as it is often spoken of in the holtie Scripture, as 1. Tim. 3. 1, 2, &c. But such as it is now in the state of Poperye, it is fresh and newe, as being brought vp long after the time of the Apostles, or of such as liued neare after them, yea, after the dates of Bernard Clarevallenensis: in so much as the Audæani, who liued in the times of Constantine the great, by occasion chieflie of the unuolente insolencie of Bishoppes, and such as was never heard of before, shonke backe from the societie of the Church. And assuredly the Bishoplike Jurisdiction that now is in the Church of Rome, is not Euangelicall, but flatly Satanicall & Deuillish, which hath turned all things to ambition, coveteousnesse and pride: whereof I will speake the lesse in this place, because both Maister Caluin, lib. 4, of Christian Institution Cap. 7. And Charles Molinaeus in his booke *Contra parvus datas*, doe seeme to me to haue very sufficienly handled this poynt.

To conclude, the similitude which Iohn setteth in calling them Frogges, yeeldeþ sufficient strength vnto this mine interpretation: for as Frogges are vncleane creatures, living

in noyse, full of noyse, tedious and impertinente in their con-
tinuall croaking: so also are these three orders of a very flut-
tish kinde of life, and alwaies most clamorous, in vexing the
vertuous and Saincts of Gods: which to bee true, the very
thing it selfe, and their impotunate out-cries and inuetives
in every place of the world agaist the assemblies of the faith-
full, do plainly declare.

*Up by the myracles that were wrought for the
credite of the kingdome of Antichrist, are term-
med by S. Paule, Lying Wonders.*

The 36. Chapter.

Aluing thus made these things plaine, let vs
prosecute the other poynts which concerne the
subtilte practises of Antichrist *et cetera*,
saych Paule (by effectuall working) and in *pro-
pria persona*, with all power. By which wordes
he giveth vs to understand, not only that Sathan should
wooke, but also that he should wooke effectually and with all
his might. That the power of Sathan should be great, and
his craft and subtiltie deere, it is plainlie soe-could. In re-
spect whereof it is sayd of Christ, that Sathan should pre-
vent, surprize, and seure, almost the very elect and chosen of
God. Wherupon Austin vpon the 9. Psalme sayth: Sathan
shall in those daies perfourme so great workes, that many
thereby will bee readie to thinke, that God hath cast
off all care of humane affayres: Power he will exercise in
His kingdome, and subtiltie he will shewe in his myracles.
For nothing (faith he) is mere fitting with fooles, the that
which they see and perceiue with their sensces, *lib. De vi-
tuitate credendi ad Honorem cap. 16.* The which that Sathan
might perfourme, he workes and makes shewe of myracles:
which Paule in this place calleth (*or may*) signes and (rea-
te) wonders. Now, somethere are that put differente be-
tweene

tweene these two wordes: but in mine opinion it needes not.
For Paules purpose is to shewe that Antichrist shoulde by the
helpe of Sathan woake no vnsuall and common kinde of mira-
cles, but such as were rare and wonderfull, that so he might
drawe men into errors: and to bee shoxt, that he shoulde coun-
tersaite as neare as was possible, thos excellent workes of
Christ, whereby the truthe of the Gospell was at first sealed.
Of these miracles, some are such as the Papistes dreaine are
ordinarily and dayly perfourmed by their men; and some a-
gaine are such, as they tell vs were long ago done about the
graues of their Saincts and religiouse persons: whereby a
number of Superstitions were ratified, and especially that
foule and blasphemous errore of prayng to Saincts, as being
our Mediatours, or Intercessours to God. And of this sorte
they can reckon vs vp a thousand. For the Papistes can fetch
with a wet finger a miracle to perswade any popye they list,
be it never so foolish and repugnante to the wort of God; where-
by they may perswade fooles to give credite to every head
and part of their erronious doctrine. The which I would
largely lay open, but that their bookees are full stuf with such
copes. But where it is added by Paule, that these are but,
Lying miracles, wrought in all craft, and deceiuablenes
of vnrighteousnes: It is meant wee shoulde give but little
credite vnto them, and bee assured, that notwithstanding the
same the doctrine of Antichrist is nothing true. For seeing
they are but lying signes, and that we are at no hand to be-
leue them: we are likewise in no case to give credite to those
signes and miracles. Therefore we say with Austin, *lib. De
unitate Ecclesie cap. 18.* Let them give ouer these allega-
tions, which are either the cogging couzonings of de-
ceipfull men, or the straunge illusions of lying Spirits.
For either they are false that are reported, or if there bee
any perfourmed by Heretikes; wee are the more to be-
ware of them. Now, these signes of Sathan are called Lying,
in two respects. First, in regard of the things them-
selves, for that for the most part they bee but meere illusions:

not the thing it selfe which seemeth to bee done , and so appeareth to the eye . Secondly , in respect of the ende for which they are wrought . For they are perfourmed by Antichrist to deceiue men , and to drawe them into all kinde of impietie and unrighteousnesse : As Austin also testifieth , lib. 20. De Cunctis Dei. cap. 19. So then by these two epithets or titles , all the credite is cracke of this wonderfull skill and facultie of working miracles , and whatsoever might thereby bee established , is by the Spirit of GOD quite dashē , least otherwise by meanes thereof , wee shoud at any time suffer our selues to be deluded and seduced by Antichrist .

Now , out of all that hath beene spoken , it is easie to be gathered , that only the unfaithfull and such as do not appertaine to the number of Gods elect , shall sticke to the doctrine and kingdome of Antichrist , who ground their faith not vpon the worde of GOD , but vpon certaine great and wonderfull miracles : and as for such fellowes , it was an easie matter for Sathan alwaies to deceiue them . But this shall never happen to such as are godlie , truelie faithfull indeede , and the chosen chilbyn of GOD , both because they are heald vp by the hande and Spirit of the Lorde , least their faith fayle : and also because they haue regard onlie to the worde of GOD , from the prescript whereof they will not suffer themselues to bee carried . Whereby it commeth to passe , that the whole kingdome of Antichrist is nothing else then a conseruate route that giue credite unto the lyng deceyters of Sathan , men estrangēd from the waies of saluation , whom wee for our partes are neither to allowe nor like of .

That

That not euery particular man which heretofore liued , or is yet aliuē , either did , or doth approue of the kingdome of Antichrist : no not when it had preualid and gotten the vpper hand .

The 374 Chapter .

Now followeth the eight and last poynt of this discourse , which dependeth vpon the former . For herin question is made , who they bee that shall sticke to Antichrist , and to what ende they shoule so do : and this poynt seemed needfull to be added in two respects . First , that GOD might by that meanes comfort the godlie , least otherwise they shoule doubt that themselves shoule also with others be carried away with the stremme , and downned in the gulfē of so great impietie . Indeede we are according to the aduertisement of our Sauiour , carefully to stand vpon our guard : and with all the powers of our mindes to cleaue fast to sound doctrine : but least in the meane time we shoule faint for feare , as thinking that God hath no such care of vs : we are to rest our selues vpon this assurance , that only the Reprobate shall followe Antichrist : for God promiseth to deliuer and set vs free from the participation and fellowship of so great a blasphemie . Secondly , this poynt was also in an other respect to bee added , namely , that so a reason might be rendered of so great a iudgement of God executed vpon men . For otherwise men would in wondering be either amazed at it , while they shoule heare of so huge and horrible a dispersion and huicke of the Church that shoule ensue : or els they would powre out opprobries , & blasphemous speeches against God himself , as if he were too too rigozous and seuerē a Judge . But when y^e cause is yelde for which al these things are inflicted & brought to passe , & whiche declared vpon whom these iudgements to lade & take place : then is al this murmurēing neare alayled , if the godly & such as feare God

are thereby taught and instructed. Like place unto this is that of Mark. 24.24. whereby wee see that the worke of God is alwaies agreeable and like unto it selfe. But herein the Schole-men haue shewed themselves foolish and ouercurious, in presuming to set downe the number of them that shoule repaire and relie upon Antichrist. The which Viguerus, and Methodius haue attemped. But it shall be a great deale more safe for vs, to stay our iudgements upon the worke of God, and hould, that indeede the number of men is infinite (compting them by the poule, or one by one) which shall imbrace this blasphemie, but yet not every particular man which shall then be living, shall be seduced. For as it is in the Reuela. 18.3. All people and nations, and inhabitaunts of the earth shoule drinke of the wine of Antichrist, and the whore of Babilon: yet not euery leuall man shall drinke of that cuppe. For by the great mercie of God, some were preserved from that infection; which perciuered in the true faith: althoough indeede the number of such was but small. For as Christ doth not bring euery man to saluation; so neither doth Antichrist bring al to perdition. For whereas Paule saith, 1. Tim. 2.4. God would that all men should bee saved: That, without all doubt, is to be vnderstood not of euery particular of each Nation; but that of each Nation, some shall be saved: the which in like sorte is to bee vnderstood of Antichrist, when he is sayd in the Reuel. to infect and besot al men with his contagious vngesses.

That only the reprobate, and such as are forsaken of God, haue, and shall stiffe and obstinately stick to the kingdome of Antichrist.

The 38. Chapter.

Which, seeing it is most true, let vs now see who they haue, that shall in such ouerlinate manner give their consent and approbation, of such haynous impietie

impietie against God, and his sacred word. And those are the vnbeleuers, and reprobate, who are not the children of God; and therefore Paule tearmeth them & πολλαυμένους, forloynne, or lost children. And these be the verie persons, whoone the Scripture in other places, as namely, Iude, in his Epistle calleth, Menfordeined, and appointed to such condemnation, Iude vers. 4. And Christ saith, that They are not plants of his Fathers planting, Math. 15.13. John 15.2. They are therefore only the rebels, reprobates, and cast-awayes from God; that shall alwayes with stiffe necks stand unto Antichrist, but not one of the elect and true children of God: where-in also the iudgement of God against them appeareth to be iust, for such perissh, as are Worthe of deach, and none other. For the word πολλαυμένους, lost, signifieth such as are Worthe and haue deserued lossing. Wherfore neither the godly nor the faithfull being supported by God, shall at any tune be ouerthownde by Sathan; no, not though they live in the midst of this defection: althoough notwithstanding the number of them (as I haue said) was alwaies little; themselves dwelling in deserts, and being such as were vñknowne among other men: for then was accomplished that which was prophetyed of by Iohn, namely, that The Church of God should flye into the wildernesse, Reuel. 12.16, and there shoule lye hid for a season.

What iust cause the Lord had to punish the world with this plague of blindness, that it should admit of this miserable state of the Anti-christian kingdome: and further, what monstrous contempt of Gods word went before this state of Antichrist.

The 39. Chapter.

Furthermore, why God would haue these wicked and rebellious wretches to slip, and fall into that so grieuous an Apostacie,

Apostacie, Paule peeleth a reason, and that a verie sufficient and iust one. For although the Lord hath alwayes most upright inducements for all his decrees and iudgements, For all the wayes of the Lord are truth and judgement, Psal. 25. 10, and though it be not necessarie that we should be made priuie therevnto: yet, to the end that The wisedome of God should be iustified by her children, March. 11. 19, and that they there-by might be the more strengthned, it pleased the Spirit of God to yeld a reason and cause, of this so great and fearefull a iudgement of God vpon the whole world, which afterward issued. And this was it, because the world through disobedience, and vnbelief, had deserued that heauie wrath, and those grievous punishments at the hands of God. For was not this a verie foule and monstrosis kind of ingratitude towards God, that his sacred Gospell, whereof they could not be ignorant, but had already heard it before preached, yea, and had well perceiued the power and maiestie of it, shoud notwithstanding be loathed by them, and trampled vnder fote: and that in stead there-of, the denises of men, the errois of Heretikes, impieties and superstitions of all sortis, against the holy word of God him-selfe, shoud publikely be brought in, and with the great liking and approuacion of all sortis of men, admitted into the Church, defended, peare and preferred before the truth of God it selfe. What impietie could be greater? what iniurie, I pray you, more excessive and hainous, could there ever be offered by mortall men, vnto the living God, who is iealous of his glorie? Therefore this punishment brought vpon the world and the Church, is a righte exadiuictio, that is, a most iust reuenge inflicted vpon the mockers of his name and word καταικτας, deriders and scoffers, men that are set downe in shernes chaire. Whence it is that Paule calleth the same punishment καταικτης vers. 12. a condemnation, ηνα κειδως. (saith he) that these contumers might be damned, and committed to tortture. Therefore this seuerre proceeding is a iust punishment of extreme wickednesse, blasphemie, and unthankefulnesse of men

men towards God. For the word καταικτης (judged) doth in this place signifie, not so much an examination which God maketh of the cause, as a iudiciall censure, a verdict of condemnation, and execution of punishment. And herein assuredly the said Antich, as well as the diuell himself, was the executioner.

Againe, we are with-all to take espeiall obseruation of the vehemence of the speache which the Spirit of God in Paule, hath vised to expresse these abominable whetches: for there-by it will the moxe appearre, how excessive the contempt was, which they had of the Gospell and word of God, the reuenge where-of is so horriblie, and iudeade so great, that it seemeth there could not possibly be inuented a greater. To this purpose therfore appertaineth that which Paule addeth, and that not idle or to no purpose, in these words.

1. They received not: then, the Gospell was offered vnto them: so that there-by their neglect and unthankefulnesse appeareth so much the greater.

2. The loue: that is, that sweete and comfortable doctrine, so greatly to be desired, which stirreth vp, draweth to it, and charreth the hearts and consciences of men.

3. Of the truth: which is a thing of it-selfe worthy great price and estimation, and to be preferred farre before the deuises of men what-so-ever.

The which truth, Paule commanding by the effect it hath, saith, By it men might be saued. For that preaching of the Gospell, is the instrument or meane whereby they are brought vnto Christ, in whome only our safetie doth consist. Therefore the word Truth, is in this place by way of preeminance, set downe for the doctrine of the Gospell. It was therfore a detestable and saudage kind of unkindnesse, for men in that sort, to set light by such great and precious giftes of God, nay, it was moxe then barbarous and beastlie careflesnesse and impietie, which deserved this seuerre punishment, and sharpe reuenge. Lastly, Paule doth yet further amplifye this grievous contumie of God (although notwithstanding it is hainous inough of it-selfe)

least peraduenture it should seeme to vs a light matter, or a small offence. And he doth aggrauate the same both in regard of the manner how they embrased; and of the height whereunto like mad-men they aduaunced this their rebellious and blasphemous behaviour against God. For he saith they did it εὐδοξήσατε, hauing pleasure in it, with such a desire, so willingly, and in such greedie and earnest manner, that therein they greatly pleased them-selues, they liked and allowed of it, they tooke great delight in it; and willingly and willingly made account of it, as of a most pure and precious doctrine: and lastly, that they preferred it before the heauenly word of the Lord God him-selfe. And assuredlie this is the highest step of madnesse that can be, for men, not only like sois to admit, and approue of lies in stead of truth; but to rest and repose them-selues there-in quietly, contentedlie, and in ioyfull sort: yea, with stretched-out armes to embrase the same, to sothe and solace them-selues in it, although in the meane time their consciences do there-in greatly grutch & repine against it. Lastly, the same Paule addeth this as an vp-shot, of this villanie and raging madnesse committed against God, that the same matter which these men so greedely pursue, and so entirely embrase, is nothing else then mere Vnrighteousnes. Where-in, their condemnation was the greater, and their punishment the moxe iust. For it is moxe iust & upright, that such as allow of, and mainteine vnrightheousnes, shoule be moxt seareately punished, Psal 94. And where-as he calleth this impietie simply Iniustice, or Vnrighteousnes: he there-by gineth vs to understand, that in this state of Antichrist, which is the state of Popery, God is not offended, or his kingdome violated in one point, or after one sort only; but that all kinde of iniquitie being by them admitted, is committed and done with great liking and allowance. For as that is called righteousnesse, where-by we yeeld unto God and man, that which is their due, and shewe ourselues conſiderable to the will of God in all our actions both in-ward and ou-ward; so is that Vnrighteousnes, where-by we are iniurious to God

God and our neighbour, shrinking from the will of God either in points of doctrine, or matters of life and conuerstation. The which to be practised and found rise in Popery and the kingdome of Antichrist: there is none that can make doubt except such as never sawe the shadow of it, or tasted the least drop of her benome. But such as haue learned but only the first rudiments of that state (which to many haue done), and afterward by the godnesse of God are brought to see the true lighe of the Gospell, shall assuredly perceiue more cleare, then the sume at moone day, how all corruption both of sound doctrine, and holy life, takech place among them: yea and approued with commendation. Wherefore seeing the hainousnesse of this Vnrighteousnes, was, and is so great, and that growne to such an height or degree, it is no marvel though this so greeuous a punishment ensued in the world, that the reprobate & faithlesse men, which moxt wickedly contemned the truth of God, either offred to them or acknowledged by them, shoule fall into this so cruell a tyannie of soules and consciences.

*An aunswe unto three certaine principall arguments of the Papists, where-with they would
iustifie themselves, and approue this sayd
kingdome of Antichrist.*

The 40. Chapter.

This whole discourse of Antichrist, out of S. Paule might now seeme to be fully finished, but that there remaynes an hard obiection of the Papists, whereunto I thinke god for a small conclusion of this treatise, brievely to oppose an aunswe. This their obiection relieth vpon three severall arguments, which they vige verie lawcely in way of defence both of them-selues, and of their law synagogue and doctrine.

I. The first whereof respecteth and resteth vpon the multitudine of thole, which both heire-tofore haue professed, and as yet

ye do hold the same Apostatycall; that is, Papisticall doctrine: but hereunto the aunswere is easie. For seeing that Paul hath very clearely delivered this point, namely, that it shoud fall out, that only the elect and chylcken of God, shoud perseuerre and continue in the true doctrine, and those in number be but few; but as for such as despise the Gospele, and are seduced by Sarau, they are almost infinite (for the way is narrowe that leadeth to eternall life, but boade is the pathe that tendeth to destruction; as our Sauiour affirmeth) there can not undoubtedely be brought any profe from the greater number & troupe of men, to assure vs of the true marks of the Church, and to conuinciate vs in the certaintie of the truth, & of the doctrine we professe. For by that reaon were the *Turke* now rather to be reckoned the true Church of God, then are the Papists, for there are moe *Turke* & *Mahometans*, then Papists. And againe, in times past, the Idolatours before the comming of Christ, were to be chumpeted the Church of God, rather then the *Jewes*; for the number of Idolatours were alwayes greater, then was the number of the *leues*. But Christ calleth his Church, the true Church, which is the onyl Church of God; A small flocke. Luk. 12. 32, Christ. Hom. 28. ad popul. *Antioch*. It is better (saith he) that there shoud be one, that doth the will of the Lord, then a thousand wicked. Ye may see if ye will (beloved) that a great multitude of such as do not the will of the Lord, is not a whit better, then such as are not at all. Thus much Chrysostome.

2. The second argument is taken from the generall liking that hath bin of that erroneous doctrine, the which (as they say) hath bin approued by divers men, and sundry Synods. But I aunswere with Paule, that so it was to fall out that this Antichristian, and Apostatycall doctrine, shoud not only be allowed of by some men, but also be willingly receyved into the verie Church, in such sorte, as that men shoud securely and wonderfully repose them-selues in it: and all because that then, they take no due regard vnto the word of God. Therefore this reason faileth, as having in it a fallation, setting

ting that for a cause (as also the zepper did) which is none at all.

3. Lastly, the third argument which the Papists vse against vs, is drawne from prescription long time, where-in the sayd Apostacie hath bin entertained, and as per raigene among men in great securite. Unto this argument also I make aunswere out of Paule, that it was so to come to passe, that God shoud send such strong & effectuall errore, and that vpon iust occasion, that men would give eare & credit unto those lies, not for a day, but for a very long season. Therefore this plea of long possession that errore maketh, is so farre from ratifying the same, that it maketh it more great & grievous, in that it hath seduced the moe, and so long incroached. The same aunswere Innocentius the third, Bish. of *Rome*, did likewise make in a certaine Decretall Epistle of his: for against pietie, against god manners, against hys expresse word of God, a custome being taken vp, and doctrine admitted, may at no hand preuaile by plea of prescription, or long continuall of time, *Canon Consuetud. dist. 11.* For such things as at first are not allowable, cannot be justified by continuall of time (as the Lawyers them-selues are plaine in this point, *L. Qua ab initio. D. de Regul. Iur.*) Now if there be many other matters which by the very rules of the Papists themselves, and their decrees, cannot be overborne by never so long prescription of time (such as are the rights & duties belonging to the Kings treasurie or Exchequer, and as appertaine to the common-wealth, namely, such things as haue bin left & forslaken, for scope of hostile invasion: againe, such things as are compassed within certaine precincts and limits: and lastly, such as are the prerogatiues belonging unto the Church of *Rome* it selfe.) Why may not the like priuiledge be awarded vnto the word of God (who is Lord of Lords, and King of Kings) and vnto his Church, so, as no prescription of time, be it of never so long continuall, may prejudice the Lord himselfe: & that especially, seeing that those whiche began first to take this advantage of time, dealt not sincerely, nor in plaine truth, and simplicitie, without whiche

there can no prescription preuale in the Church; so then it followeth not, that the doctrine of Popery is therefore true, because it hath bin plausibly admitted for a great while togeher, for Daniell and the Spirit of God haue soye tolde it so shoud come to passe: and therefore it could no otherwise fall out.

To conclude, in the 2. Kings, Cap. 17. 41. the superstitions of the kingdome of *Israel* are condemned, and such religion as Ierooboam had prescribed, for the worshipping of God, although it be affirmed to haue bin obserued, from the Auncientours unto the children, and childrens children, and so forth. And wheras men wonder how God shoud suffer his Church to erre so long time together, the answere thereunto is easie and readie, that God never permitted his Church so long to be seduced, but only suffered the wicked, reprobate, and such as fall from him, to wander and goe astray, and gine credit unto lies, and that upon desert of theirs, and as I haue sayde, most iustly on his behalfe. For although Papistry was never the true Church of God; yet in the kingdome of Popery, and in the very midle of the Papists them-selues, God did often wonderfully preserue his Church.

Now out of all this that hath bin spoken, I hope not only that this place of Paule may be easily vnderstood, but withall that this point is as clearely laid open out of the word of God, as the noone day. That the Pope (who is not so rightly termed the Bishop, as the butcher of *Rome*) and his adherents, are that kingdome of Antichrist, which in diuers places of the Scripture is specified: he whiche, sith it is the dylfe and purpose of this treatise and laboure of mine, heere an ende; concluding with this prayer unto God, that he the Father of merities, would touchsafe to gine to such as haue thus long beene blinded, eyes, whereby they might see the light of the Gospell reuelled: and to such as do already see, will, whereby they may embrace the truthe of the same, in their hearts and minds, and constantly make profession of the same, in holie conuerstation, through Iesu Christ our Lord. Amen.

FINIS.

A Position propounded, and defended at a Commencement in the Universitie of Cambridge, Anno Domini 1582. By a famous Scholler, and worthie Writer in this our age.

The Bishop of *Rome* is that Antichrist, of whose comming the Scripture hath fore-tould.



THE enterprise is great (right Worshippfull and worthie) and full of doubt and difficultie, which I haue taken in hand, to affirme & maintaine, and that in so solemne an assemblie of learned men, as this is, that the Bishop of *Rome*, who professeith himself to be Chirkes Vicar in earth, the successeure of Peter, the head of the Christian Church, the chiefe of all Bishops, the most Catholike of all Catholikes, a kinde of Oracle of religion, and a mortall God among men to anough I say, and hould, that the same man is the very Antichrist, an enemie to God, a traytor to Chirk, an aduertarie to religion, the ring-leader of hereties, and a murderer of Gods Church. But as ye are here present in bodies, so bee present in attention: and if heretofore by meanes of that comming errore, which generally hath preuailed, ye could not peraduenture gine right censure of that wicked monster: yet now at length, laying aside conjectures, thinke vprightly of the matter, and whom the Scripture hath soye tolde, time hath discovered, and the Church hath many ages been burdened with: acknowledge him for Antichrist, spit in his face, and curse him euen to the pit of hell. For why shold we not both judge frēlie, and speake plainlie in the case: or why shold wee at all doubt, and stagger in a matter so manifest, and of such moment: If the Bishop of *Rome* be the Antichrist (of whom we can make no other account, except we will be wilfully deceyved) why shold wee either looke longer for an other, or why

A Treatise

should we not call this the very Antichrist? I hope that after I haue done, none of you will doubt, but that that iolitie Bishop which keepes such a coyle, is the very and only Antichrist: in such sort as whē will not bee lost for ever, ought verily to detest him and abandon his societie. And herein I purpose to deale so, as the right order of disputation requireth: namely, first, in way of confirmation, by authourite of the Scriptures to wareant mine assertian, and as for such arguments as may seeme to make agaynst me, I will not meddle with them in mine Oration. For now it is my part to make plaine and strengthen the cause, and afterward to shewe of the aduersaries obieccons when I shall come to answering. And first to begin withal, I will take that unto me as graunted, whiche of necessitie must bee yeelded, that Antichrist is in the Scriptures set out unto vs, by his true and infallible markes, so that wee are neither to imagine of any other, nor spoken of in the Scriptures, but that wee confidently affirme him to be Antichrist, unto whom all those thinges do so firi agree, which wee reade in the word of God concerning Antichrist. For either it must needs bee so, or else the Spirit of God hath not well described him unto vs, the which cannot be affirmed without blasphemie.

Therefore I wil set downe this as the ground of my judgement and defence, that the Scripture hath delinered unto vs whatsoever was meete for the Church to knowe, touching Antichrist: and that he without all contiouersie, is the true (or rather the false) Antichrist, in whom those markes are to bee found, whereby the Spirit of God would expresse Antichrist, and set out as it were, in his lively and proper picture, to the view of all men. And as for those thinges which are set downe in the whole bodye of the Scriptures concerning Antichrist, I yppholde that every one of them doth agree to the Bishop of Rome, and that they all cano be attributed unto any other. Now, the name of Antichrist is in the Scriptures taken in two sortes, generall and proper, or particular. For as the name of Christ is sometime applied unto all those who haue

against Antichrist.

haue some resemblance of him in their being annoyncted, (such as were the Prophets, Kings, and Priests, in like sence whereof the Prophet speaketh, Psalm. 104. Touch not mine annoyncted) and sometime agayne, is taken for the very Sonne of God made manifest in the flesh, our redeemer and Sauour Jesus Christ: So also in the Scriptures the name of Antichrist is sometime taken for every aduersarie of Christ, (as in the 1. Ioh. 2. There are many Antichristes come alreadie: that is, there begin to intrach many back-sliders, which indeuour to corrupt the pure word of God:) and sometime agayne more properly for that chiefe Antichrist which mallapertly thwarteth Christ himselfe, not only in one or two pointes, but in the whole frame of religion and kingdome of Christ. And even in such sence did Iohn speak of Antichrist in that very place, whea he sayth: Little children, it is the last houre: and as ye have heard that Antichrist should come, &c. And of this kunde of Antichrist are those things to bee understande, which Paule writeth in his 2. Epistle to the Thess. cap. 2. I am not therfore to intrate of those pettie and paltrie Antichristes, which are many in number, and should sow the seed of the Apostacie, and horriblie Antichristianisme, which was to issue: but of that Captaine Antichrist, which should in all pointes bee opposite to Christ, and of whom the other were but fore-runners. And whē I say that the Bishop of Rome is this great Antichrist, my meaning is, that he is the Captaine and head of that Apostacie, which the Scripture payned at, and forze-shewed, should take place in the Church. For wee are not to imagine, that the whole power of Antichrist is included in that Bishop only, but that pontificall kingdome which is opposite and contrary unto the kingdome of Christ, is in truth to be termed Antichrist. And seeing the Bishop of Rome is the head of this kingdome: I call him Antichrist, being but a part of the whole. Wherein I whollie followe the manner and direction of the Scripture: which, when it speaketh of that Antichrist, it mentioneth sometime a whole kingdome and bodie, as it were, as when Paule sayth: Except

Except there first come a defection, or falling away: and, Now the mysterie of iniquitie worketh: And sometime agayne it specifieth but some one, being chiese and principall in this kingdome, of whom dependeth the whole bodie of this wickednesse: as when he sayth, Setting and aduauncing himselfe agaynst whatsoeuer is called God, or is worshipped, and bearing it out as if he were a God. These two poynts cannot bee understande of the whole bodie, but of the head, the Bishop of *Rome* himselfe. Thus then, seeing it appeareth what I meane by the name of Antichrist, let vs come to the matter and thing it selfe, and examine what we finde in the Scripture concerning Antichrist, whereby all men which are not alreadie infected with the degges of Antichristianisme, may acknowledge and confesse, that the Romane Bishop is (as I say) this Antichrist. And herein of purpose I will affect breuitie; inderouring to compazine many thinges in a fewe words, and much matter in a small compass.

All the aunciente Fathers, almost, and many of the late writers, and chose very learned Divines doe affirme, that Daniell in his 11. Chapter about the ende did speake of Antichrist. For the thinges that are there spoken by him, are to be referred to Antiochus only, figuratively, but are properly and in truth to be understood of Antichrist. There are none of the Popes Proctors themselves, to my knowledge, that make doubt, but that the Prophet in that place doth speake of Antichrist. Which if it be so, we may euen out of this place learne, who, and what manner of fellowe this Antichrist shold be. For in that treatise of Daniell we may behold, not a sleight counterfeite, but a lively picture of the Bishoppe of *Rome*. For first (sayth the Prophet) He shall doe what him list, And indeede, the Pope hath now these many years done euen what he pleased in many matters, as well Civill as Ecclesiasticall. For he takes upon him to create, translate, and put downe Kings; to discharge subjects from their oath of obediency, and to haue the like authoritie ouer al Empires and Kingdomes, to rule our, pull downe, bring to tyme and de-

Groy:

stroy: agayne, to build and plant them at his pleasure. And this power he hath put in practise, not only heretofore against many Kings and Keypers, but of late he itched, as ye knowe, to exercize vpon our gracious Soueraigne. And as for Ecclesiasticall matters, he therin challenged to himselfe much more licentious libertie. For therin al his sayings, placards, and degress, were to be accounted as *Oracles*, proceeding from the Spirit of God, whosoeuer liked him, must be taken for Catholike; and whosoeuer despised him, was to bee reputed hereticall. Though he shold drawe with him infinite foules of men into hell: yet it were impietie for any man to say, What do you? (dift. 40. *S. Papa*) And it is an olde principle among Papistes, which none of them dare denie, that the bare Will of the Pope is reason ynough. Further, the Prophet sayth: He shal exalt and magnifie himselfe aboue all that is God. The which also Paule very flatly affirmeth of Antichrist. Now, how the Pope perfourmeth this, I shall afterward shewe, when I shall come to handle that place of Paule. Thirdly, the Prophet addeth: And he shall prosper, vntill by the wrath of God he bee brought to nougat. Who is ignorant how wonderfullie the kingdome of Poperie increased, vntill such time as the Lord reuiled Antichrist vnto his people. Fourthly, it followeth; neither shall he regard the God of his Fathers. And sure the Romanites haue deuised vs a newe God, which is not the true God of the Christians. They haue a counterfaict God and a straunge Christ, a newe heauen, and such a religion, as our Fathers the Apostles never knewe, but such an one as themselues could invent and frame for their owne turnes: the which I will after make manifest. Fifthly, the Prophet wyteth, He shall not care for the desires of women. The Papistes, although they bee not the least effeminate men that euer were, yet they condonne mariage as utterly unlawfull among them, in all their orders and professions: in so much as they preferre abhominalle Sodomitrie, and filthie raging lust, before honest and holie Matrimonie. Sixthly, He shall worship

Z

God

God with golde, and siluer, and precious stones. Among the Catholikes, the spirituall and true worship of God is cleane decayed, and all their religion standeth in outward shewe, and stately furniture of their Churches and Images, and masking pompe in celebrating their Masses. Lastly, he addeth, He shall increase his glorie, and shall make his accomplishments to rule ouer many, and shall deuide the land among them. What riot, what glorie, what magnificencie, what power, what riches and treasure can be greater then that the Papists possessed? Whatsoeuer was pleasant in al Christendome, whatsoeuer was gainfull, delightfome, fact, and to be desired, was wholie (not long since) in the Popes fauourers. Wherefore, I thinke assuredly that no man doubteth, but that these things do so touch the Bishop of Rome, that they do not agree so fikel with any other whosoever.

But seeing there be some that be not as yet resolved, that Daniell in this place spake of Antichrist; or if he did, yet, that he there spake but figuratively, as, vnder the person of another: let vs come to the newe Testament, wherin this Antichristian monster is plainlie and clearely set out unto vs. And yet I will not prosecute every place, but make instance onlie of such proofes, as are most plaine and pregnant. There was never any Christian that as yet made doubt, that in the second Epistle to the Thess. cap. 2. mention is made of Antichrist. Wherefore, let vs aduiseably consider and make search into that place, and let vs compare the Bishop of Rome, with that Antichrist of the Apostle, who nul needes bee the verie Antichrist, that by his true and proper markes, we may learne to acknowledge the very truth of the thing. The Thessalonians had wronglie peruwaded themselves, that the comming of Christ, and the end of the worlde dyewe neere. The Apostle endeuoured to rid them of that errore, and withall deliuereth doctrine most necessarie for all Christians. The simple and plaine proposition whereof is this: Antichrist shall come before the comming of Christ. This Antichrist he diuerslie describeth, that every Church and Congregation might knowe what

what a manner of one he shoulde bee. Let vs severally consider of each parte of this description, set downe by the Apostle. First he saith, Except ther come first a backe sliding or falling away. Now, it is a falling from the faith that he meaneth, for his purpose was not to speake of the chaunges of Empires, or overthowes of Kingdomes; and agayne, the worde Apostacie doth signifie no lesse, 1. Tim. 4.1. οὐτοστροφὴ τῆς πίστεως: That is, They shall shrinke from sound doctrine. And further, all the Fathers giue it out, that the comming of Antichrist shall bee ioyned with a miserable overthowre of religion and godlynesse. And whereas the Apostle calleth it simble an Apostacie (which shoulde ensue,) he therby sheweth that it shoulde bee a generall, and not a peticular defection. For he speketh absolutely, without limitation. And this may also more manifestly appeare, by comparison of other places, Luk. 18.8. The sonne of man when he commeth, shall he finde faith vpon earth? This is that Apostacie and want of faith whereof Paule spake; Math. 24.12. Iniquitie shall be increased, the loue of many shall be colde. And Iohn in the Reuelation foretelleth, That the Kings of the earth should commit fornication with the Harlot: And, that the inhabitants of the earth should bee made dronken with the wine of her whoredome. And, that all Nations shall drinke of her cuppe. And lastly, the euent of things which is the best expositour of these matters, both yrode that I say to bee most true. For partly by Mahaynetisme, and partly by Poperye, faith hath been long since, almost cleane put out; in so much as well nigh there is no remenant left in the world, of the true and ancient faith and sinceritie. After this, the Apostle beginneth to describe Antichrist by his proper markes. And that, that man of sinne bee disclosed, vpon the sonne of perdition, which is an aduersarie. In these words he setteth ouer Antichrist as it were one man, who althoough he be not indeed any one single or peticular man; yet is he by the Apostle described vnder the person of one, both in regardes of that

kingdome whiche maketh opposite to Christes, and is one, and also in respect of that one and the self-same spirit of Satan, wherewith all the Antichristes in the world are carried. As the kingdome of Antichrist is one, so also is the kingdome of Antichrist one; and for that cause as Daniell long before had laid open severall kingdomes, which were continued a long time by lineall descent and succession of Kings and people, under the names of a Leopard, a Lion, and a Bear; so also would the Apostle set out Antichrist, and the whole bodye of the Antichristian kingdome, under the figure or resemblance of a most wicked man. And seeing the Bishoply kingdome doth fight and contend with the kingdome of Christ; and seeing that in the same, the Bishop as a principall Monarche doth beare the sway: wee rightlye tearing the Pope (καὶ ἔφαντο) by a kynge of piersgate, Antichrist. The Apostle saith, that this man was to be reueiled: that is, should openly affect and possesse a kingdome, and exercise his tyranny: the which, it is certaine the Pope hath practised aboue nine hundred yeares, even euer since that time wherein he would needes be called the head of the Church, and take vpon him the chiefe stroake in the Church. And to the end we may evidently perceiue, that the Bishop of *Rome* is that Antichrist (as I affirme) let vs prosecute the other parts of this propheticall description laid downe by the Apostle. He laies open Antichrist in the fourth verse following, by thre adjuncts or properties: for first, He shall oppole and exalt himselfe against al that is called God, or that is worshipped: Secondly, He shall sit as God in the temple of God: Thirdly, He shall shewe himselfe that he is God.

These wordes containe much matter in them, and offer great varietie of speach: but, I of necessitie must obserue a meane. First therfore Antichrist was to become ἀντιχριστός, opposite to Christ, an aduersarie, contrarie, in such sorte as he shoulde aduance himselfe aboue Christ. So that Antichrist shoulde take vpon him, not only ciuill reverence, but euen diuine worship. Can any man hereof make doubt, but that this

doth most surely agree with the Bishop of *Rome*? For he will needes be greater then God himselfe, and setteth himselfe all butt agaynst him. And that he would needes be greater then God, we shal easilie perceiue, if we consider what power and authoeritee her of them do challenge to themselves: It belongeth only to God to prescribe lawes, to binde our consciencies, who only hath the soueraigntie ouer our soules. The Bishop of *Rome* will needes beare rule ouer mens consciencies, (wherin he attributeth to himselfe a diuine interest) yea intyngeth in more hard and seuerre manner, then he supposeth that God himselfe ought to do. For whos knoweth not that a man might with greater securitee transgresse the lawes of God, than the Popes Constitutions; and that he that shoulde offend the sayd Bishop, shoulde in more seuerre manner smart for it, than he that shoulde with notorious wickednesse offend the Lord. To bee stayned with fornications, adulteries, and unspeakable impieties, required no great penaunce, such sinnes could bee done awaie at a light and easie price; but to haue taſſed once either of Poyke or Beeke vpon a Friday, that could neuer be wiped out, but by the bloud of him that offended: and yet the one stands forbidden by God himselfe, and the other by none but by the Bishop. They make it for the most part but a mockery or May-game to breake the lawes of God, but to transgresse the Bishops, is right mortall and deadly. To hurt God by perniciſe and blasphemey they make it no great sinne: but, to offend the Bishop only by unmerciful speach, is a huge trespassse, and worthy to be reuenged by most extreame torture. There are a thousand such like, wherein the Bishop establisheth his authoeritee to be reputed as farre more authenticall and holie, then the power of God: Then, what is it to aduance himſelfe aboue God, if this be not? shall we looke that Antichrist shoulde plucke God out of heauen, and climbe vp into his Celestiall seate: and the sayd Bishop is also an aduersarie vnto Christ, and that not in any one parcell only, but simply, and (καθολικῶς) in the whole; I will in few wordes make it plaine, for neither is colde more re-
33 pugnac

pugnant unto heate, or blacke to white more contrary, then is Poperie to Christiauntie, and the Bishops profession, unto the doctrine of the Gospell. For what a kinde of God do they make of him, when they serue such an infinite number of Idols, and fill the whole world with their Idolatrie : for where euer, either among the *Grecians* or *Egyptians*, or the old *Romanes*, were Images more common, or more frenicke i-doll-worship, then was ; and as we knowe is in the Romish Church : and that of a soyle slender crufft, a God can be made as soule as a Priest shall haue breathed out a fewe words out of his stiche mouth : I beseech ye (brethren) what a madnes is it, and what sacrilegious blasphemie against God : Therefor they haue no God at all, and much lesse haue they any Christ, whome they haue dishonoured, mangled, and torne in pieces in such wonderfull sort. We are taught in the Scriptures that Christ is a man, but a man he can not be if he be infinite, without circum-scription or limitation of place or person, such a Christ as the Papists haue dreamed vpon, they make Christ, both man and God, of that Mathematicall superficies which they use in their Masses, which is so subtle and thin, that it containeth in it no thicknesse at all. I would haere knowe of them, how, in that little bodie or substance, they distinguishe or sever the deity of Christ from his humane nature. And what a kinde of bodie is that, which is of no quantitie, which can be perceived by no sence, which possesseth at once an infinite number of places, and those faire vallant : thus therefore they destroy the person of Christ, and as touching his office, they are there-in more foulie and dangerously deceived. For, what part at all do they haere-in leue sound and entire unto Christ : If Christ be our Priest, and if there be two partes of this Priesthode, the one, that he shalldoffer him-selfe for our only and perpetuall sacrifice, the other, to be our intercessour, and make prayers for vs. Now is it that the Papists do offer vp Christ every day, and how is it that they suborne an infinite number of Mediators : If Christ be our Prophet, why will they not haue content with his doctrine,

doctrine, to what ende do they require further humane lawes and traditions : If he be our King, what neede we an other Bishop to be our King, which shalld rule ouer our consciencies, and the whole Church of Christ : wherefore if he be Antichrist that denies Jesus to be Christ the annointed, as Iohn hath taught vs : it is evident that the Bishop of *Rome* is Antichrist, who hath taken away the Kingdome, Priesthood, and Propheticall office of Christ. I can not runne ouer each place of the doctrine of the Gospell, that therein I might shewe how the Bishop is contradict unto Christ, in euerie point ; and these haue I lightly toucht, & in fewe words runne ouer, because I am not now to handle common places : but briefly to yeld the reasoun of this my defence and assertion. Wherefore to let passe other points, & to conclude this place, I affirme, that the whole doctrine of the Gospell, that setteth out vnto vs the causes & meanes of our saluation, and which prescribeth either the outward or inward worship of God, is by þ Popes meane depraued, spoiled, & cleane ouerthowen : the which being so, it followeth, that the Bishop is rightlie called *antichristus*, an opponent of Aduersarie. 3. And least any man should dreame, that Antichrist should be an outward enemy, such as Mahumet is, Paule addeth, that He should haue in the Temple of God, that is, in þ midst of the Church : therefore he shalld proue an household enemy, not a forraigne foe, and shall withstand Christ couerly, not openly, although notwithstanding he shall be a deadly enemy unto Christ, yet shall he pretend great faith, religio, friendship, & familiar conuerstation with Christ, whereby we may see how much more dangerous an enemy he is. So the Bis. of *Rome*, although he be repugnant unto Christ in all things, yet hath he placed & seated himself in the midst of the temple and people of God. For he holdeth that himselfe is the Vicar of Christ, & that his synagogue is the true Church of Christ, & that all his are the true Catholicks, and crieth out, that all such as separate themselves from him are Hereticks. Thus doth he chalenge to him-selfe the title and name of the Churche, and detracteth it from all others ; and this is it whiche

Paule

Paule meaneth, in saying he shall sit in the midst of Gods Church. Many shall come sayth Christ in my name, saying: I am Christ. Now, what is it to come in the name of Christ; but to usurpe the place or name of Christs Vicar? And this hath not only bin perfourmed openly by the Pope, but also it hath fallen out, that besides him, no other did ever attempt it. 3. And both not the Bishop openly boast him-self to be God. reade *Gratian distinct. 21.* He acknowledgeth the name, he taketh it upon him, he countreth it properly to belong unto him, and reposeth him-selfe in it. His clients clewe and worship him as a God, they salute him by the name, and make more account of his authoritic and preceptes, then those of God. Herein I saigne nothing, I speake that that is evident and well knowne unto all. The Bishop of *Rome* giueth it out, that he is an earthly God, and vauntest that he can do what-so-ever God car. Siane only except: an impudent and blasphemous mouth, hitherto all points do lompe and agree. But we haue not yet runne ouer the description set downe by the Apostle, if these things be not sufficient, marke what followes: Now (saith Paule) ye know what with-holdeth, namely, that he might be reueiled in his time. Herein he sheweth what it is that did stay or keepe backe the comming of Antichrist. This same (τὸ νοτέχον) which with-holdeth, Tertullian, Hierome, and Chrysostome, do vnderstand of the Romane Empire, the which so long as it stode in flourishing estate, Antichrist could not rise to that power and preheminence; and therefore that roome might be made for Antichrist, it was requisite that the Emperour of *Rome* should giue place. What this meaneth we shall easily understand, if we shall beare in mind that whiche John fore-warneth in the Revelation, as we shall see anone; namely, that *Rome* was to become the head and Metropolitane Citie for the Antichristian kingdome. Seeing therefore that Antichrist was to rule in *Rome*, necessarie it was that the Emperour should leave *Rome* emprie for him, for it could not be possesse by both of them together. Now the issue & euent of things hath shewed it selfe

it selfe, to be a most plaine and plentifull interpretor of this prophecie. First, Constantine translated the Empire from *Italie*, and *Rome* into *Greece* vnto * *Bizantium*: then the * Which is Greeke Emperours began by little and little, to lose all their Constanti- interest in *Italie*, so that at last *Rome*, the auncient seate of the nople. Empire, together with a great part of *Italie*, began to fall into the Bishops hands. But where-as some vnderstand this matter of the Preaching of the Gospell, which the Apostle shoulde signifie, was first to be spread ouer the face of the whole earth: I will not gaine-say, but that both may be vnderstode, viz. that the Empire was to be moued out of *Rome*, and the Gospell to be preached vpon all the world. And touching the time where-in both these were perfourmed, it agreeeth fitt. And where-as the Apostle writeth, that the misterie of Iniquitie doth alreadie worke: he giueth vs to vnderstand, that even in his time the foundations were layde of that pontificall defection. And further he plainly testifieth, that this Antichrist shoulde continue even to the comming of Christ, when he saith, that the Lorde shall consume him with the spirit of his mouth, and shall abolish him with the brightnes of his comming. Antichrist may be appairet some-what, and diminished by the preaching of the Gospell, but he cannot be wholie dispaucht before the comming of Christ. Now how Antichrist was to get a kingdome, and obtaine a tyranie, Paule doth herein declare, when he saith, His comming shall be by the working of Satan, with all power and signes, and lying wonders, and with all deceiueablenes of vnrighteousnes among them that perish. It were impossible to better any thing more fittly agreeing with the kingdome of Poperie: for, except the Bishop had a myghtie, powerfull, and diuelish force in working, he could never haue so preuailed by his couenzances, deceipts, tricks of legiordimaine, and false miracles.

Hitherto we haue heard Paule preaching of Antichrist, and if Paule were a true Prophet, as we doubt not but he was a most true one, it is necessarie that the Bishop of *Rome* shoulde

be Antichrist: I do but point at the heads of verie weightie matters, for I may not now make long discourses. Let vs come to the Apoclypse, where-in are most certaine evidences, and plaine testimonies of this our Antichrist: these, what they are, let vs consider. In the 13. Chapter, after that John had made mention of a Beast which had seauen heads, one head where-of being grieousslie wounded, was afterward made whole againe, (which Beast, can not but be vnderstode of the Romane Empire:) then it falloweth in the 11. verse, And I sawe an other Beast, comming vp out of the earth, and it had two hornes like vnto the hornes of the Lambe, but it spake like vnto the Dragon. The papists them-selues make no doubt, but that this Beast is Antichrist: and I will proue that it is the Bishop of Rome him-selfe, who professeth him-selfe to be the Lambs Vicar, and to be like vnto the Lambe: but yet if we marke well his speach, we shall acknowledge him for a Dragon, and the verie Devil. For who euer did donne out more horriblie blasphemies against God, then this Beast hath done: goe ouer the rest that followeth vnto the ende of the Chapter, ye shall see all things fall out just by the prouidence of God. Who is it that put life into the dead image of the Beast, but only the Bishop, who in his newe erected kingdome, hath lively expressed and represented the vold Romane and Idolatrous Empire. For, loke what crudite, covetousnes, lust, riot, Idolatrie, was long agoe found rife among the auncient Emperours, the Bishops have restored all that vnto the world againe. And it is most certaine and apparant, that he compelleth all men that will live at all, and deale in his busines and affaires, to beare his marke in their soze-heads, & right hands. For exerte they give vp their names vnto him, and esteeme him to be reverence both in word and deede, they can not live in safetie: Kings, Emperours, Bishops, riche, poore, the common people, learned, unlearned and all, must serue him, kisse his feete, and worship this Beast. And as touching the number of 666 *I know*, a verie auncient Father, and one that

lived neare vnto the time of the Apostles, hath opened the same. If we must needes make account of Apostolike traditions, why may we not thinke that this was a tradition of the Apostle: Truly the *Hope* is a Latine by nation, faith, publike liturgie, yea and all his adherents he will needs haue to be Latines; he that is not a Latinist, they cry out that he is a Grecian, a Scisinateke, and Heretike. If it seemed probable vnto *Irenaeus* that this shoulde be the name of Antichrist, *λατεῖος, Latinus*, it ought to seeme much more probable vnto vs, who haue had perfect prooke and experiance of this Antichristian Latine. Notwithstanding, if any had rather referre it vnto the time of his reueiling, I will not greatly disagree. For if vnto the yeaire 79 where-in John liued, and wrote his Reuelation, we adde the number 666. and consider the estate of the Church what it was in the yeaire 763. we shall see that Antichrist was then growne to yeaires, ruling in *Rome*, terrible with two swords, and worshipped by Christian men as a God. What neede we seeke more: or what could be more plaine to fore-sayle: haue we need also of a coatch-light? And yet there are moare evident proofoes then these, whith are most forcible to perswade, although we were disposed to oppose our selues against them. The Spirit of God did fore-see that question and doubt might arise, touching the place where this Antichrist shoulde raigne, and therefore he would also fore-warne all Christians of the place, and so pointed out the *Citie* wherethin Antichrist shoulde sit. And that is *Rome*, which John both calleth *Babylon*, and the woman that sitteth vpon seauen hillies, and the *Citie* that beareth rule ouer the kingdomes of the world. He that doubteth that *Rome* is this same, I can not tell whether he haue any wit at all: the auncient Fathers ynderstood the misterie. *Tertullian contra Iudeos*, saith, *Babylon* representeth in John, our Prophet, the figure of the *Citie of Rome*. *Ierome* vpon the 47. Chap. of *Esay*, in his *Epist. vnta Aella*, in the ende of his second booke against *Iovinian*, and in the prologue of his booke *de spiritu sancto*, testifieth *h. Rome is Babylon*, & calleth her the purple coloured Harlot.

Austine in his 18. Boke, *De Civitate Dei*, Cap. 22. affirmeth that *Rome* is an other *Babylon*, and a daughter of the first *Babylon*. *Orosius*, lib. 2. cap. 3. sheweth by many reasons, that *Rome* is in all points correspondent unto *Babylon*. But why do we seeke after the testimonies of men, and why do we require further prooves, seeing Iohn him-selfe declareth, that this *Cittie*, is that which is founded vpon *seauen hilles*. Let them name me if they can, any one *Cittie* in the whole world, in *Europa*, in *Asia*, or *Affricke*, in the *Indies*, or new-found *America*, where-in are to be found *seauen hilles*, besides this our *Cittie* of *Rome*, the which all men knowe to be built vpon *seauen hilles*: the brauest towne of all, that doth inclose *seauen severall hilles* in compasse of a wall. The names of which hilles are as yet well knowne, *Capitolinus*, *Palatinus*, *Aventinus*, *Celius*, *Exquelinus*, *Viminalis*, *Quirinalis*. And although it were so, that there could be found such an other, yet this *Cittie* only was ruler ouer all *Kings* and *Nations*. Therefore it is out of all controuersie, that it is *Rome* whereof Iohn speaketh: yea and *Rome* not only as it was in times past, while her *Emperours* were *Tyzants*, (which the verie *Papists* acknowledge, because they can by no meanes auoide it, but that needes they must graunt that *Rome* is there meant) but as it was afterwards, when the *Pope* bare rule, which I will enforce out of the words them-selues: for Iohn describeth *Rome* both touching the ould state of the *Empire*, and also touching the state there-of, being after renewed and restored, as it is evident in the 13. Chapter. And as for the ruinous and decayed estate thereof, it was the *Pope* only that restored it, and which gaue life vnto that *Image*, which was as it were starke dead: wherefore he mentioneth and meaueth both the states thereof. Afterwards, he in the 17. Chapter, ver. 8. speaketh plainly of the *Beast* which should arise out of the bottomlesse pit. Now as for the ould *Romane Empire*, it was in forme while Iohn was yet aliue: wherefore it is most certayne that Iohn spake of the *Bishops* *Kingdome* that shoulde after ensue. And this is that

seauen-

seauen-headed *Beast* where-of he speaketh. Thus therefore it is evident, that those things whiche Iohn heire wroote, are to be vnderstode of the *kingdome* and *monarch* of the *Bishop*: other-wise, all thinges will be out of fraine, and disagree. To what ende shoulde I heape vp many things: what neede I adioyne vnto these heauenly oracles, being so manifest, so certaine, and so many in number, the testimonies of men, which are vncertaine and doubisfull, wherefore I heire ende, gathering out of all that hath bin spoken, this most manifest and strong conclusion: If he be The Conclusion with a re-
Antichrist which opposeth him-selfe unto Christ, which lif-
teth by him-selfe against all that is called God, or is wor-
shipped, which hath brought an *Apostacie* or backsliding into
the *Church*, which sitteth in the *Temple* of God, which boas-
teth him-selfe that he is God, which when the *Italian* and
Romane Empire was ouerchowne, usurped unto him-selfe
a *kingdome* and *tirannie*, which immediatly after the ascen-
sion of Christ, began in his forerunners, which shall last to
the end of the world, which hath *Sathan* for his fellow-wor-
ker, which braggeth of his signes and wonders, counterfai-
teth himselfe like unto the *Lambe*, and yet speaketh like unto
the *Dragon*, which restoreth the *Image* of the first *Beast*,
which in every respect is a right *Latine*, which possesseth
Rome, the mysticall *Babylon*, the *Cittie* with *seauen hilles*,
which is clad in *Purple*, which is an *Harlot*, and which hath
all the markes of *Antichrist*, that are diligently and plainlie
set downe in the *Scriptures* by the *Spirit* of God, (which of
necessitie must needes be so, except we thinke that *Antichrist*
is ill set out by the *holy Spirit*;) then is the *Romane Bishop*
and no other, *Antichrist*. But the antegreveng (or first) is true,
wherefore the consequent (or that that followeth) is also true.
Thus haue I hitherto handled my matter in way of propug-
nation, or defence: now will I also, by the grace of Christ,
maintaine the same agaynst the oppugnation or battrie, that
the graine *Doctors* shall bring agaynst it.

FINIS.

Bernard a Monke of Cluniacke liued about 400. yeares a-
goe. He wrote vnto Peter, Abbot of that Monasterie,
three satyricall inuestigues: in the two latter whereof,
he taketh vp roundly, and that not vniustly, the tyra-
nous behauiour of the Cleargie and Bishop of Rome.

Some of these verses I haue copied out as they stand ex-
tant in a Booke of his, intituled, *A Catalogue of witnessē
of the truth*: which I haue caused to be written out, not
so much for the elegancie of the stile or verse, as for te-
stifying the truth, and to shewe what opinion, men in
those daies had of the Romane Antichrist,

 *E*x mala, furibus his subeuntibus, intrat abundē.
O mala secula, venditur insula pontificalis:
Insula venditur, hanc reprehenditur emptio talis.
Vediam annulus, hinc luerā Romulus augeat et exgerat.
Est modo mortua Roma superfusa quando resurget?
Roma superfusa, arida corruit, affusa, plena:
Clamat & taceat, erigat & sacer, & dat egena.
Roma dat omnibus omnia, dantibus omnia Roma,
Cum pretio, quia a turis ibi via, ius perit omne,
Roma nocens nocet, arque viam docet ipsa nocendi.
Iura relinquere, lucra requirere, pallia vendi.
Sepe notarius est ibi carius emptus, ut ille,
Quia cupis, exaret, & facia preparat ipse sigilla.
Si tua nuntia praeuenit uncia, surge sequaris.
Si datur uncia, stat prope gratia pontificalis:
Sin procul hac valit, neque lex manet & sebotat talis.
Dine es indiga, pinguus varida, libera fenis:
Libera subderris, aere quae venderis ipsa protexis;
Seperuenderris, hinc reprehenderris ore. Ingrithes,
Sylla corax rapis, & cupis, & capis, & trahis ad te,
Romarnens Rota, feda satis nota canerat te:
Gurges es altior, arca vobracion, alta lacuna:
In sociabilis, insociabilis, omnibus vno.

*Quod bibis amplius, hoc inbiantius, huc date, clamans,
Dic rogo, sufficit: at mihi deficit, ipsa reclamas.
Si tibi defit sua, non repleat tua guttura Croesus:
Marca vel aureus, amodò, non Deus, est tibi Iesus.
Mittis in extera tollere mumeras sola flagrantes,
Quem tua dirigit huc manus, exigit ille tributum,
Nec bona secula, sed bona fercula, molle que fulcrum.
Sueris ab ubere, non nisi currere, vel pedestare,
Celtica curribus exit equestribus arua metare.
Qui modo gressibus ibat ovantibus, in comitatus,
Clerus equestria vix animalia pascit auena.
Serica pallia dat tibi Gallia, Roma caprinum,
Errat tibi pedes, ambulat hic eques in resipinum:
Gens fluit obvia, fit sibi gloria, pulchra a videri.
Ductus in atria pontificalia molle recumbit,
Pocula precipit, agmina suscipit, oscula iungit.
Roma quid exequar, imo quid eloquar, aut tibi promam?
Vncia te rotat, vncia te notat non esse Romanum.
Tu populos tibi, te rutilans sibi marca subegit.
Semper enim luerā progenies tua, vult, agit, egit.
Hac sitis ebria stat tibi propria, marte, toga que
Te cremat, impiat, viris, inebriat, excruciatque.
Das sacra culmina, das moderamina sacra probrofis,
Arida mitibus, affusa ditibus ambitionis.
Fas mihi scribere, fas mihi dicere, Roma fuisti:
Ecce relaberis, atque resolueris ordine tristi,
Urbs sine viribus, & sine patribus obruta marces.
Dardanias premit, Aufonias emit aureus arces.
Fas mihi scribere, fas mihi dicere, Roma peristi.
Obruta monibus, obruta moribus occubuisti,
Urbs ruit inclita, tam modò subdita, quam prius alta:
Quod prius altior, hoc mihi pressior & labefacta.
Clandaredis, caput alta iacis apud omnipotentem.*

The same in English.

A N ill custome, when these theeues tooke place, came in apace,
*D*wicked world, a Bishops pall is sould:

A pall is sould, and yet such sale is not comptrolde.
 The King is sould, & thence the Pope doth heape & hunt for gould.
 Rome is now dead: I meruaile when she wil again raise by her head.
 She ouer-flowes, and yet she wantes, her plenarie proueth scantie:
 She cries in silence, she is losse & lowly, & bountifull in beggerie.
 Rome giues all to all, to all that giues all to Rome.
 Through wealthe, and guifts, for so goes there the law, all right goes.
 Thus hurtfull Rome doth hurt, and teacheth to be wicked. (downs,
 To leaue all law, and gape for gaine and sell a Popish tippet:
 Oft times a Clarke is dearlie got whiche might indite
 That which thou wouldest, and get the seale unto thy wite.
 If that a bibe prepare the way, then come thou here,
 Tell on thy tale the Pope his grace approacheth here:
 If this do faile, then looke to quale, so goes the gear.
 Thou art ritch and poore, both fat and leane, yea bond and free.
 Free, but thall, and sould to such as crooked bee.
 Yea often chopt, so art thou chekett by Jugurthes mouth:
 Like Sylla, thou snatchest, thou courest & catchest, & dravest to thy
 Rome like a whelle is turned, and with soule spors is burned. (selfe:
 A greedie gulfe, a griping graue, a filethe Takest:
 Both bottomes, unsatiate, and all alike he makes.
 By drinking thou art drie, & lowder thou doest erie, come bring me
 I pray thee erie, ho: but thou saist, no, I hunger soze. (noze:
 Though Creslus gaue thee all he hath, t' will quench no thirst:
 I thinke thou makest gould thy God, net Iesus Christ.
 Thou sendest abroab a greedie hond that pill and poule:
 They come from thee, to seeke for fee, and take up toule:
 They seeke no god, but daintie food and easie bedds.
 The man that from his youth did use to ronne and go,
 Hatch learn'd to praunce yeldes of Fraunce with Chariots to & fro,
 The Clarke that late could trudge alone vpon his scete,
 With Dates enoughe to feede his hoxle can hardly meete.
 Fraunce doth afford him silke cloakes, & Rome doth yeld him scarke:
 His guard on foote doth stocke aboue, and he rides like a varlet.
 The people gaze, and he doth compt it glorie to be seene:
 And being come to Court, then downe he sits him soft:
 He calls for cuppes, and welcomes all and kissteth oft.

Rome

Rome what shall I do, what shall I say, or tell thee what is done?
 Wealth weakens thee, wealth threatens thee not to be Rome.
 Thou conquerest men, but glittering gould doth conquer thee:
 For why, thy brats still play their parts to seeke for fee.
 This dronken thirst doth sticke by thee, in time of Warre & Peace:
 It burns thee & scytes thee, it turnes thee & scytes thee, & never doth
 Thou giuest Church-promotions to such as are infamous: (cease.
 Thou art full hard to simple soules, but helpest the ambitious.
 Then let me write it, and let me speake it, Rome once thou walt,
 But now thou blinkest, and now thou shynkest, till all is lost.
 A towne disfurnisht of her strenght, & of graue heads, wil fal at length.
 Ywas gold y once did conquer Troy, tis gold y now doth Rome an-
 Then let me wite it, & let me speake it, Rome thou art gone: (noy.
 For want of munition, and godd condicions thou art vndone.
 A famous Cittie (the more is the pitie) is brought in the bizar:
 And now sunke deeper, then late she was steeper, & shewed her selfe
 Thou art come halting home, and yet thou lookest aloft. (higher.

John a Monke.

*Curia vult m.traes, bursas exhaustit, & arcas:
 Si bursa parcas, sige Papas, & Patriarchas.
 Si dederis marcas, & eis impleveris arcas,
 Culpa solveris quaque ligatus eris.
 Intra quis? Tu quis? Ego sum. Quid queris? Ut intrem.
 Fers aliquid? Non. Sta foris. Fero quod satis, Intra.*

The same in English.

The Court of Rome doth ayme at Markes, it sucks y purse, & soakes y Arkes:
 If that you mind to spare your Arkes, come not at Popes nor Patriarkes.
 But if you franklie giue them markes, & with godd gold stiffe by their Arkes,
 I warrant then you shall be free, from any kinde of penaltie.
 Who's within? Who's there? I. Why, what would ye? Come in.
 Bring you ought? No, Stand still, But I do, Go ye then in.

B b.

John

John a Monke, writeth that *Rome* being founded by theees, retaineth still somewhat of her olde qualities: for (faith or he) she is called *Roma*, (quod rodat manum) of greasing the hand.

Roma manus rodit: quod rodere non valet, odit
Dantes exaudit, non dantibus ostia claudit.
Curia curarum genetrix, nutrixq; malorum
Ignotos notis, in honestis aquat honestos.

The same in English.

Rome is a raker, and spitefull hater of th'empty hand; She heareth the giuer, but others never, but lettech them stand. Her Court a cage of cares: of mischieves eke the mother, She vslch knaues like honest men, and straungers like a brother.

A forewarning, taken out of *Munster*, agreeing with that of *S. Paul*.

Rome rowling long about, in errours, bound and thall, Shall fall at last and cease to be the lastie head of all. But first the Church shall shrinke, and so the faith shall faile, And *Rome* shall recle, the Empire eke shall first begin to quasle, Agayne the close Apostacie that little was suspected, But crept and couched craftely, shall plainlie be detected. Allowance shall be made of soule and filthie bed; So, shamefassnes and feare of God shall cease to shewe their head. Then comes The man of sinne, whom Christ shall with his breath Confound; and after make an ende of all things on the earth.

Gregorie the great, in his 30. Epistle vnto *Mauritius* the Emperour lib. 16.

Shall it not (thinke ye) be compted a vaine and ridiculous matter, that Antichrist when he comes shall say, he is a God? But yet withall it shall be a verie daungerous poynct. If we respect the quan-

titie of the word; it consisteth but of two sillables: But yet withall if we regarde the waight of wickednesse that goeth with it, wee shall see it includeth all the mischiefe that may bee. I affirme this boldly vpon good assurance, that whosoeuer he bee that calleth himselfe, or is desirous to be called an Vniuersall Priest: he in that haughtinesse of his is a fore-runner of Antichrist, in that by swelling pride he preferreth himselfe before others.

An abstract out of the Epistle of the Bishoppes of Germanie and Fraunce, written vnder *Anastasius* the Pope, vnder the raigne of *Clodovius*, gathered by *Aventinus*.

Further (to speake literallie of it) we cannot conceiue of that newe kinde of pitifull compassion, which the Italiane Papistis vse in curing the infirmitis of Fraunce. They which take in hand to helpe our Bishoppes, are them-selues shaken with continuall feuers. They are blinde, which make promise of sight unto others: And ha-
*ving the Quinsay of couetousnes in their owne throates, (whereby they are not able to enter in at the narrowe gate) they suppose our men to be botchis and hugg-holdred. They suffer their owne sheepe to wander, and yet take vpon them to reclaime our sheapheards to right pathes, while they pretend, that the remedie for all spirituall diseases, that is, absolution of soules and consciences, is to bee had at *Rome*.*

Gualter Mapes censuring the Pope and his Decrees, the Popish Cleargie, and especially the Bishoppes: describeth their manners in the verses following.

VAgenti inutili cornutis ducibus,
Qui multant multos à natis frugibus:
Dum habet quilibet fænum in cornibus,
Non pastor ovium, sed pastus ovibus.
Non tantum cogitat ille de misericordiis,
De claudis ovibus agnoscet teneris,

Quantum de compreco latit aut velleris
 Sic ovem perditam reportat humeris,
 Si vulgi invenitur excessus parvulos,
 Causatur fidei Iesos articulos:
 Trahit ius ovum in caule tribulos,
 Vellens exuvias & mungens loculos.
 Errantem sequitur grex errans premium,
 Quem pastor devius dicens per devium,
 Post lac & vellera dat carnes ovium,
 Luporum dentibus & rostris avium.
 Hic scriptas reperi consuetudines
 Officialium raptim imagines
 Fraudes, insidias, & turpitudines,
 Quae magnos codicis excedunt margines.
 His sunt quos retinens mundus inhorrit,
 A quorum facie totus contremuit,
 Quos dum in causibus Rhodope genuit,
 Ad omnes scelerum mores excusit.

The same in English.

W^Dorth the worthelesse nation, with all that corned true,
 Which sucke & soake the stielie soules, of all that is ther due.
 And carping * Hay (like pampered Bulles) bypon their forked head.
 They take no keepe of stielie sheepe, but with their flesh are feed.
 Of wandring sheepe, or limping lambes they make no such accompt,
 But only search by what meane best their profites may amount.
 So they may haue the milke and fleece, the sheepe may go to wack:
 And thus (god sir) they take the payne to beare them on their backe.
 But if the common people chaunce to tread their shoo awye,
 Then, out alas, (as all were lost) they straight begin to trie.
 But they (meane while) do dragge their sheepe into a fould of briars
 To trie their titles: till their skinnes be pullyn o're their eares.
 I meane into th' Officialis Court: whose tricks I know full well,
 Whose grosse and crastie couzonages it were a shame to tell.
 Their canckard customes they maintaine, with sad & sober strokes:
 Which to rehearse in prose or verse, would fill vp many bookees.
 The shépheard thus doth leade þ daunce, þ shépe they follow after,

And

And down they fall in desperat dikes, as in place of slaughter,
 And hauing lost both milke & fleece, none careth for the rest:
 The flesh is cast abroade to be devon'd of bird and beast,
 These are the men that in þ wold their pleasures fully take,
 Whose only fearefull countenāce, doth make þ wold to quake.
 Some craggie rock did them beget, & gaue the stonie harts,
 And made their faces impudent, to play such wicked parts.

Frances Perrache, the very Prince of Italian Poets, (who
 liued about 260. yeares agoe) hath left in written
 Verses, what opinion men had in those dayes of the
 Church of Rome,

FONTANA di dolore, albergo d'ira,
 Schnola derrori e Tempio d'Heresia
 Gia Roma, hor Babylonias falsa eria
 Per cui tanto si piagne, & si sospira
 Officina d'inganni, o pregiun d'ira
 Oue' I ben muore, Imali si nutre e cria:
 Di viui inferno: vn gran miraculafia,
 Si Christo tecu al fine non s'adira.

Fondata in casta & humil povertate
 Contrai cui fundatori alzi le corna
 Putta sfaciata: dou' hai postoffene?
 Ne gli adulteri tui: ne le malnate
 Richezze tante: hor Constantin non torna
 Matalga l'mondo tristo, che l's' estienc.

The same in English.

O Sowree of sorrow, and cottage of care,
 A schoole of errours, a temple of haeresies,
 Sometimes Rome, but now false and wicked Babylon,
 For whose cause so many sobs and sighes are spent,
 A shop of treacherie, a prison of wrath.

B b 3

Where

Where good decayeth, and evill is bread and cherisched,
A hell and torture of the living: it will be wonderfull,
If at last Christ be not incensed against thee.
Thou whose beginnings were chaste, poore, and humble,
Doest aduance thine hornes against thy founders,
An impudent harlot: and where-in doest thou trust?
In thine adulteries? in thy fo great
Ill gotten goodes? now Constantine commes not againe,
But let the world enjoy that, which it hath faltaynd.

*E lamma dal ciel su le tue treccie pioua
Malungia, che dal fiume, & da le ghiande
Per l'altrui impouerir se ricca e grande,
Poiche di mal oprar tanto ti gioua
Nido di tradimenti: in cui si cona
Quanto mal per lo mondo hogg: si st' ande
Di vin serua, di letti, e di vivande
In cui luxuria fa l' ultima proua
Per le camere sue fanciulle, e vecchi
Vanno troscando, e Belzebub in Mezo
Comuniti, coll' suoco, e con gli specchi
Gia non fusti nutrita in piume al pezo
Ma nuda, al vento, e scalza frali stecchi:
Hor vini si, ch'a Dio ne venga il pezo.*

The same in English.

Let fire from heauen rayne downe vpon thine heyres
Thou wicked wretch: (who from water and stonynes
By impouerishing others, art become rich and mighty.)
Seeing thou hast such pleasure to do euill,
Thou neast of treasons where-in are hatcht
All the euils which at this day ouer-spear the world:
Thou bond-slave to wine, to leacherie, and banqueting,
Where-in riot perfourmeth his vnomost indeauours
Through thy chambers; wenches and old fooles

Goe

Goe skipping, and the Divell in the midt
With bellowes, fire, and looking-glasses.
Thou wast not at first brought vp with plumes for shadow,
But naked to the winde, bushod among thornes,
Now lie, but so, as God may conceiue a loathing of thee.

*L' auara Babylonia ha colmo'l sacco
D' ira di Dio, e di vizi empie rei,
Tanto, che scoppia, & ha fatti suoi Dei
Non Gione, a palla, ma venere, e Baccho
Aspettando ragion mi struggo, e fiaocco
Ma pur nouo Saldon veggio per lei
Lo qual fara, non gia quand' io vorrei
Sol una sede, e quella sia in Baldacco,
Gli idoli suoi saranno in terra sparsi
E le torri superbe al ciel nemiche
E suoi torrier di for, come dentr' arsi
Anime belle, e di virtute amiche
Terrano'l mondo e poi vedrem lui farsi
Aureo tutto, e pien de l' opre antiche.*

The same in English.

Christians Babylon hath her sacke so full
Of the wrath of God, and of vices impious and wicked,
That with it she bursteth, and hath made her Gods
Not Jupiter and Pallas, but Venus and Bacchus.
Searching out the reason, I consume and wearie my selfe,
But at length I see a new Sowldan for her,
Which shall make (though not so sone as I would)
Only one seate, the which let it be in * Baldacco:
Her Idols shall be scattered ou the earth,
And her loftie towers enemies to the heauens,
And her turrets shall be burnt as well without as within,
But sweete soules and louers of vertue,
Shall possesse the earth, and after we shall see it be made
All golde, and full of her auncient workes.

These

* The place
where the
Suldan
keepeth.

These Verses of Petrarche haue beeene thus turned into
English Verse by Thomas Hovell,

1.
O forge of false deceipt, prison to ire,
Where godnesse dieth, and euils all are breav,
To those that liue, thou art a hellish fire,
The ruine eke of many wretches dead:
A wonder strange, though spared thou be yet,
If Christ in me not tread thee vnder feete.

Thy ground was first on humble pouertie,
But now thy pride doth preesse thy founders downe,
Thou shamelesse stromper seeking soueraigntie,
Where restis thy hope? what, in thy triple crowne?
In thine adulteries, or base-borne ritches
Begot in guile? Claine are all such Witches,
Since Constantine may now retурne no more,
The mournefull wo^{ld} that sighes thy state to see.
Consume and cut thee quicke unto the coare,
That all too long is soft to beare with thee,
Of Rome the fall heire Petrarche doth vinfode,
As view they may that list the same behould.

2.
A flambe from heauen creame downe vpon thy head
Thou wicked one: that from the water cold,
And Acomes wylde that whilome was thy head,
Art mightie made, enricht by others gold,
Since thy delight is settled all one ill,
Shame thee destroy, and sorrow staine thee spill.

Thou nest, in whome the treasons hatched are,
That through the wrold abyonde are spread this houre,
Slaue to wine, chambering, and delicious fare,
Where lust doth trie the strength of all her power.

In

In closets thine, young girtles and aged Bires,
With Belzebub do daunce in foule desires.

He, bellowes, fire, and looking-glass doth beare
Amidst them all, but why, I blushe to tell
Naked to windes, and bare-foste late thou were,
No beds of downe unto thy share befell:
Course cloathes did serue thy corps from cold to shrowde,
Scarce God thy Paere, thou now art growne so proude.

3.
Thou Babylon that build'st thy nest so high,
By couetous fraude thy sacke to brimme doest fill,
With Gods great wrath, and vices out that slie,
Whose poysoning sinelles a wrold of soules doth kill,
Gods to thy selfe thou makest not loue nor Pallas,
In Venus and Bacchus is all thy sollace.

In searching long what shoule of thee insue,
My selfe with toyle I feeble brought and lowe:
But at the length me seen'd a Soldan newe
I lawe prepar'd, to woxke thine ouerthrowe,
That will erect * Baldocco seate for thole,
Whiche (though not when I would) shall thee depose.

Thine Idols on the ground shall scattered lie,
Thy towers proude, to heau'n that enemies be,
And turrets all, by fire downe shall slie,
Then shall iust Soules the friends of vertue see
The goulden wrold anew begin to raigne,
And auncient works shew forth them-selues againe.

* The Soul-
dans pallace.

F I N I S.

C. c.

A Table, contayning the words and matters handled in this treatise.

A

Why it was requisite to have
the state and kingdome of
Antichrist fore-tolde. 5.6
A *Danilhus* king of *Gothes*, pos-
sessed *Rome*. Pag 113
Alaricus surprised the same,
Pag. 112
Antichrist who it is, and why he
is called an *Apostata*. 7. 10.
11.41. Why called that man
of sinne, and perdition, *A-*
polyon, a Beast, a Woman, an
Harlot. 13.17.18. &c. Why
a false Prophet, & a Pope. 37.
Where he should sit. 47. and
when he should come. 73.
74. &c.
Antichrist how he is sayd to re-
store the state of the ould
Empire. 34
Why he is called *Antichristus*,
and not *Antithes*. 40.41. &c.
Antichrist gathers together
the dreggs of all heresies. Ibidem
Antichrist corrupts not one-
lye one poynt of religion,
but all and euery poynt of
Christian doctrine. Ibidem
Antichrist usurps the name of
God. 49.50. &c. challenges
his power. 53.54
Why the congregations of *An-*
ticrist be called the Church
of God. 67
Pag.

The Table.

Pag. 104 Antichrist. 18, & 21
That not all shall cleave to it,
no not when it preuayleth. *B*
Belisarius deposed *Silverius* By-
most. 148. &c. Bishop of *Rome*, ypon suspition
of treason. 15
Antichristian doctrine com-
pared with the Gospell. 40. *Euseb* his judgement of
41. &c. Pope of *Rome* & Antichrist.
Places of the *Apocalypse* inter-
preted cōcerning *Antichrist*. The three Beasts, mentioned in
8.24.21. of the three Beasts.
pag. 24. &c. Under the name of a Beast, a
Apocalypse and *Daniell* com-
pared together. 25 whole state of things is sig-
nified. 15
Apparrell of the auncient *Rome*. The seconde Beast, signifieth
māres was some-tyme of two
sorts. 39. *Rome*. 23
Apollyon. 16 The fyrd and third Beast signi-
fie one thing. 24
Apostata, what it meaneth : pag.
10.11 Why *Antichrist* is likened to a
Beast. 17
Apparrell of men and attire v-
sed long agoe at *Rome*. 38 The number of the Beast 666.
When the beginnings of *Anti-* comprised in the word *La-*
christis *Apostacie* began. 86 *teinus*. 14
Arſaces beeing Captayne, the The third Beast and *Antichrist*
Parthians set them-selues in cōpared together. 21.32.33
freedom, and thence theyr The leuen heads, and tenne
Kings were called *Arſacides*, hornes of the Beast. 27
pag. 132. Byslops, some-tyme called
The last of the *Arſacides*, by Popes. 49
by whome slayne. Ibid, Contentions of Byslops, one
Artaxerxes a *Persian*, havyng cause of establishing *Anti-*
flaine Artabanus, translated *Antichrist*is kingdome. 97. &c.
the kingdome of the *Par-* Bishop of *Rome* accused, for
thians to the *Perſians*. 132 saying he was not to be iud-
Athalricus playde Rex in *Italie*. ged of any. 105
pag. 114 Bishop vniuersall, who. 50.51
A place of Augustine touching Bishop of *Rome* takes on him
the

The Table.

| | | |
|--|-------|---|
| the name of God, and chal- lengeth to him-selfe his po- wer, comparing him-selfe to the Sunne, and the Empe- rour to the Moone | 74 | Constantine translated the Em- pire frō Italy, into Thrace, 25 |
| All the auncient Bishops of Rome refusid the blasphem- ous title of vniuersall Bishop- shop, and who fist vsurped the same. | 52.53 | The counterfayted donation of Constantine, 78 |
| Why God punished the world with blindnesse. | 150 | At the last coming of Christ, the kingdome of Antichrist is to bee wholie destroy- ed. |
| Bonfice the eight Pope, his am- bition, | 20 | Christians, whether they may make warre against the Pa- pists. |
| Bishop of Rome his ambition, | 20 | A place of Christosome touching Antichrist. |
| Idolatry, 21. riot, 21. 22. | | D |
| Caligula would haue him-selfe worshipped as a God. | 20 | An hard place of Daniell ex- pounded |
| Cardinalis, the Pope decreed that they shold goe before Kings. | 20 | Dioclesian woulde needs bee worshipped as God |
| Their institution. | 143 | True doctrine to be tried only by the Word of God. |
| Church, whether it can erre. | 11 | Doctrin of the Papists what, Comparisoun betwene theyr doctrine, and the Gof- pels. |
| The true Church is to be mea- sured by the only worde of God. | 11 | Donatists their errour. |
| Which is the true Churche of God. | 69 | E |
| It can not be gathered which is the true Church, by succe- sion of persons. | 11 | Emperors in number 10. men- tioned in the Reuel. |
| There is one Lorde and law-gi- uer for mens Consciencies. | 45 | 13. at what time, and what Empe- rour they began. |
| Constantine the great coman- ded the idolatrous Chur- ches to be shut vp. | 75 | Emperours, their large boun- ties on the Church of Rome, was a third cause of strength- ning Antichrist. |
| | | 97. &c. |
| | | Empire, where it was chiefly to be seated. |
| | | 25 |
| | | Empire idolatrous, how reui- ued by Antichrist. |
| | | 34. &c. |
| | | False |

The Table.

| | |
|---|---|
| F | John Wickliffe opposed him a- gainst the Bish. of Rome, 106 |
| | so called indefinitely, 42 <i>Italica Ecclesia</i> , some thinke to bee signified by the number 666. |
| | 14 |
| | The fore-telling of Antichrist was a famous Prophecie, 41 |
| | Irenaeus, a place of his touching what it was when the Reue- lation was written. |
| | 35 |
| G | K |
| | Kings, in number 10, mentio- ned Reuel. |
| | 13. when, and in whom they began. |
| | 27 |
| | Gothes destroyed it vtterly. |
| | 63 |
| | Gregorie the great refusid to be called vniuersall Bishop. |
| | 52 |
| H | 111. |
| | Kingdome of Antichrist to bee ouerthrowne by the breath of the Lords mouth. |
| | 107. 115 |
| | 16 |
| | Heresies touching the nature and office of Christ, were the first causes that gaue streghth to the kingdome of Anti. |
| | 97 |
| | Harma-geddon, otherwise to be read Geddon-harma. |
| | 60 |
| | Kingdome of Antichrist stabi- lised by 3. special meanes. |
| | 97 |
| | Kingdomes the Pope takes vp- on him to dispose. |
| | 53.54 |
| I | L |
| | Laetantius a place of his touch- ing the crueltie of Anti. |
| | 18 |
| | Hierome calles Rome Babylon. |
| | 22 |
| | Hilarie his sentence touching Antichrist. |
| | 20 |
| | Hymenaeus denied the resurrec- tion of the flesh. |
| | 43 |
| | 7 |
| | Image of þ Beast renewed. |
| | 34.35 |
| | Idoll-temple shut vp by the co- maundement of Constantine |
| | Luke a place of his touching the great. |
| | 75 |
| | Antichrist. |
| | 8 |
| | John Bishopp of Constantinople, called vniuersall Bishop. |
| | 52 |
| | Magistrates of Rome were of Cc 3 two |

The Table.

| | | |
|--|----------|--|
| two sorts. | 36 | their Captaine, in franchized |
| Man of sinne the Pope. | 12 | themselves into libertie, 132 |
| Masse, when first it began. | 84 | The Empire of <i>Parthians</i> trans- lated to the <i>Posians</i> . 132 |
| <i>Mahumet</i> setteth not in the temple of God, neither is pro- pely <i>Antichrist</i> . | 43, 57 | A place of <i>Panle</i> touching <i>Antichrist</i> . 1 |
| The beginning of <i>Mahume-</i> <i>risne</i> . | 88 | <i>Pelagius</i> Bishop of <i>Rome</i> , by pet- ition pacified the Tirant <i>To-</i> <i>tilus</i> . 102 |
| <i>Alahuzin</i> : what it meaneth in <i>Dantz</i> . | 102 | <i>Peter</i> the Apostle prophesied of his owne death. 4 |
| A place of <i>Mathew</i> touching <i>Antichrist</i> . | 8. 13 | A place of <i>Peter</i> touching the Popish Cleargie. 18 |
| <i>Mauritius</i> the Emperor would have <i>John</i> of <i>Constantinople</i> <i>Papa</i> what it signifieth, & why called <i>vniuersall Bishop</i> . | 52 | <i>Antichrist</i> so called. 48 |
| Myracles vfed to credite <i>Anti-</i> <i>christ</i> . | 144, &c. | In what sence the assemblies of the Papistes and of <i>Antichrist</i> are called the Church of God the Romane. 125 |
| Monarchie, none to succede | | 67 |
| A mysterie written in the fore- head of the Harlot. | 47 | The Papistes arguments for themselues & the kingdome of <i>Antichrist</i> . 153 |
| <i>N</i> | | |
| Name of God vsupered by the Pope. | 53 | Comparison betweene <i>Poperie</i> and the <i>Gospell</i> . 40, &c. |
| <i>Nikolas</i> of <i>Cleminis</i> wrote a- gainst the <i>Papacie</i> . | 22 | The gouernient of <i>Poperie</i> what it is. 35 |
| The number of the Beast 666. <i>Philetus</i> an <i>Heretike</i> , expounded. | 14 | <i>Phocas</i> an <i>Emperour</i> & murde- rer of <i>Mauritius</i> . 85. He cau- sed the Pope to be called <i>vni-</i> <i>versall Bishop</i> . 132 |
| Where other words are named that containe the like num- ber. | 81 | Priesthood confounded with the kingdome at <i>Rome</i> . 25 |
| <i>O</i> | | |
| <i>Odacer</i> surprising <i>Rome</i> , called himselfe King of <i>Italie</i> . | 114 | Promises of God belong only to the true Church of God. 71 |
| <i>P</i> | | |
| True Pastors are to bee measu- red by the word of God. | 12 | <i>Peter</i> , <i>Paul</i> and <i>Iohn</i> , had the guift of prophecie. 4 |
| <i>Parthians</i> having <i>Arfices</i> for Sonne of perdition. | 16 | |
| | | Power |

The Table.

| | | |
|---|--------------|--|
| Power of God vsupered by the <i>Simon</i> denied Christ to be come Pope. | 52 | in the flesh. |
| <i>R</i> | | The three spirits mentioned in the <i>Reuelation</i> as ministers of <i>Antichrist</i> , what they be. 140 |
| Renelation, many places there- of expounded. | 8. 14 21, 23 | |
| Resurrectiō of the flesh denied by <i>Hymeneus</i> & <i>Philetus</i> . | 43 | <i>Siluerius</i> Bishop of <i>Rome</i> suspec- ted of treason, was deposed by <i>Beliferius</i> . 105 |
| <i>Rhadagesius</i> king of <i>Gothes</i> . | 102 | |
| <i>Rome</i> , the seate of <i>Antichrist</i> . | 40 | <i>Symachus</i> Bishop of <i>Rome</i> accu- sed, for that he deemed him- selfe not to bee iudged of a- nie. 104 |
| <i>Rome</i> , how often surprised. | 62 | |
| At <i>Rome</i> no place for godlines. | 65 | |
| <i>Rome</i> poynted out to bee the Sonne of perdition the Pope. | | 16 |
| seate of <i>Antichrist</i> . | 58, &c. | |
| At <i>Rome</i> the kingdome ioyned with the Priesthood. | 35 | <i>T</i> <i>Tetias</i> king of <i>Gaibes</i> wasted <i>Ita-</i> <i>lie</i> . 115 |
| Romane Magistrates of two sorts. | 36 | <i>Tetian</i> supposed by <i>Irenaeus</i> to Romane maners detestable. 65 be the name of <i>Antichrist</i> . 15 |
| Forme of Romane gouernmet | | Temple of God where <i>Anti-</i> christ should sit, what it is. |
| what it was when <i>John</i> wrot. | | 56 |
| <i>Romane Empire</i> when first it was translated from <i>Italiē</i> to <i>Constantinople</i> . | 26 | How the congregations of Po- perie can bee called the tem- ple of God. 67 |
| The two horns of the Romane Empire. | 25 | <i>Theodatus</i> king of <i>Gothes</i> , 114 <i>Theodricus</i> king of <i>Gothes</i> sur- prised <i>Rome</i> . 114 |
| <i>S</i> | | |
| Saluation to be freely giuen vs | | |
| <i>Totilus</i> forbade the fiering of of God, the Papists deny. 46 | | |
| <i>Saracens</i> , their first beginning. | | <i>Rome</i> . 102 |
| <i>Totilus</i> quite defaced <i>Rome</i> . | | |
| <i>Schoole-men</i> denie <i>Mahumet</i> to be <i>Antichrist</i> . | 131 | 114, 115 |
| <i>Schoole-men</i> , their opinion of | 57 | <i>Vigernus</i> his conceipt touching <i>Antichrist</i> . 58 |
| <i>Antichrist</i> . | 93 | <i>Vitiges</i> wasted <i>Italie</i> . 114 |
| Seruant of seruants, <i>Gregorie</i> the great first called himselfe. | 54 | <i>W</i> Weapons whether forbidden Chri- |

The Table.

| | | |
|---|---------|------------------------------------|
| Christiās by the Gospel. | 117 | Worship of G O D what it was |
| Whether <i>Antichrist</i> bee to bee | | while <i>Itahe</i> was Idolatrous. |
| subdued by warre. | 117.118 | |
| Wickliffe. | 106 | 2 |
| Why <i>Antichrist</i> is compared to Yeares 666, expounded. | 80 | 81 |
| a woman. | 16 | Yeares 1000, examined. |
| | | 89 |

FINIS.

